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RELIGIOUS STUDIES: ISLAM

Class Five

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Preface

For improving the existing quality of Primary Education in Bangladesh, National Curriculum and Textbook Board (NCTB) in collaboration with PEDP-2 initiated an extensive program for development of curriculum and teaching learning materials in 2002. In the light of this program the curriculum, textbooks and other teaching learning materials of Primary levels have been prepared, revised and evaluated.

The textbook entitled, '**Religious Studies: Islam**' has been prepared on the basis of attainable competencies for the students of Class Five. The subject matter of the textbook is derived from the basic issues of the religion familiar to the children through their family practices. This will facilitate our young learners to know how they can make best use of this religious knowledge & values in their day-to-day life.

The contents of the book are analyzed and explained in such a manner with practical examples, illustrations and system of planned activities, that students are inspired to study the subject with a keen interest.

This book is originally published in Bangla. From this year NCTB is publishing the English version of the textbook. English is the language of choice in today's globalized world. To facilitate the verbal and written communication skills of our future citizens and suitably prepare them for international competition, we decided to translate the original Bangla textbooks into English. It's pleasant to note that the number of English medium schools in Bangladesh is increasing very fast. In this context NCTB decided to publish all the textbooks of Primary level in English. This was a big endeavour for us. Despite our all efforts the first edition may not be totally error free. However, in the future editions we shall try to remove all errors and discrepancies.

Finally, I would like to express my heartfelt thanks and gratitude to those who have made their valuable contributions in writing, editing, evaluating and translating this book. I sincerely hope that the book will be useful to those for whom it has been prepared.

Prof. Md. Mostafa Kamaluddin

Chairman

National Curriculum and Textbook Board

Dhaka

CONTENTS

Lesson	Page	Lesson	Page
Chapter-1	1 - 37	to bad works	
Iman and Aqaid		Honesty	
Identity of Allah Ta'ala		Serving the parents	
Allah, the Rearer of the whole universe			
The Attributive Names of Allah			
Allah, the Forgiver		Chapter-4	111 - 137
Allah, the Forbearer		The teaching of the glorious Qur'an	
Allah, the All Hearer		Tajbid	
Allah, the All seer		Makhraj	
Allah, the Almighty		Waqf	
Identity of the Prophets and Messengers		Idgam and gunna	
Akhirat		Surah Al-Feel	
		Surah Al-Quraish	
Chapter-2	38 - 90	Surah Al-Ma'un	
Ibadat		Surah Al-Kawshar	
Salat		Surah Al-Kafirun	
Salatul Bitr			
Salatul Janajah		Chapter-5	138 - 171
Adabul Masajid		Life sketches	
Salatul Eid		Hazrat Adam (As)	
Krubani		Hazrat Nuh (As)	
Akika		Hazrat Ibrahim (As)	
Sowm		Hazrat Daud (As)	
Zakat		Hazrat Isha (As)	
Hajj		Hazrat Muhammad (Sm)	
Practical Du'as			
Cleanliness		Hamd	172
Cpater-3	91 - 110		
Akhlaq or Character			
Service and help to the creation			
Forgiveness			
Patriotism			
Co-operation to good works and protest			

Chapter-1

Iman and Aqaid

الْإِيمَانُ وَالْعَقَائِدُ

Iman (إِيمَانٌ) is an Arabic word. Its literal meaning is firm belief. In the Islamic term, Iman is to believe firmly, in heart, the existence and power of Allah, belief in the Day of Judgment and admit in words all the things that Muhammad (Sm) brought from Allah.

Allah is One, Hazrat Muhammad (Sm) is Allah's final and the greatest Prophet. The firm belief in regard to the revealed books, angels, Akhirat (the day of judgment), the heaven (Jannat) and the hell (Jahannam) etc. is termed as Aqidah. Aqaid is the plural form of Aqidah. A true Muslim is he who expresses in words the things what he believes at heart and transforms it into action.

A person's Iman and Aqidah must be clear to become a real Muslim. Iman is the first and pioneer of the five foundations of Islam. No person can become true Mu'min without having the pure Aqidah. So, we would build up our life with the firm determination to carry out all the aspects of Iman and Aqidah.

Allah, the Exalted is our Creator. He is One and Unique. Only He is the Commanding Authority, Provider of all the amenities of life and the Saviour. He has sent, at intervals, many Messengers and Prophets in different ages to guide those who go astray. Hazrat Muhammad (Sm) is the last Messenger of

Allah. Allah has revealed the holy Quran for the formation of ideal life of the mankind. The angels are always ready to carry out the orders of Allah. Our good and bad happen at Allah's wish. One day we all have to die. After death, Allah shall bring us to life again. This is our life in the Akhirat.

In the field of great congregation that is Hashar, account of our activities will be taken. After judgment heaven (Jannat) will be given as the reward of good deeds and the evildoers would be thrown into hell (Jahannam) as the punishment of their bad deeds.

We would believe in Allah and His Rasul at heart. We shall build up our life in the light of the holy Quran. This is how, as believers, we all shall get the nearness of Allah.

Identity Of Allah Ta'Ala

مَعْرِفَةُ اللَّهِ تَعَالَى

Allah Ta'ala is the sole Owner of whatever there are before us and whatever we see around us. It is He and who has created all these things. There are so many other things what we cannot see. He has created all those things too.

Before us, there are lots of beautiful houses and big buildings. There are the buildings of schools, colleges, madrasas and masjids. We see many fine metalled roads and beautiful bridges and culverts over the rivers and canals. In the rivers there are boats, motor launches, steamers and ferry boats. And in the streets there are

various types of transports like buses, trucks, jeeps, taxis etc. These all have been manufactured by carpenters, masons, engineers and by a number of skilled labourers.

In our houses, we have chairs, tables, beds, sofa-sets etc. Also there are cloth hangers and glittering wooden or steel wardrobes. Besides these, the electric fans, telephones, televisions, computers, refrigerators and electric bulbs of various colours are also there in our houses. But it is obvious that these have not been in existence by themselves. Carpenters make wooden chairs, tables, almiras and different types of furniture. The engineers, scientists and skilled labourers have manufactured all these electric appliances. Without being made by some one, none of these goods can be made automatically if the concerned technicians do not lent their hands in its production.



Picture 1: Natural and man made things

We see many kinds of trees around us and the trees bear many tasty fruits and various kinds of fragrant flowers are seen in flower gardens. In the fields we see vast stretches of green paddy fields, and beside these green fields big and small brooks and rivers are flowing. The canals and marshy lands are full of water with abundant fishes of various types and colours. All these are not created automatically. Allah has created these all. He has kept alive all these by rearing them. We see the vast blue sky over our head. In this sky there are moon, sun, innumerable stars, planets and satellites. Everyday the sun rises in the east. The day dawns. Again at the end of the day the sun sets in the west. Then night befalls and the moon rises in the sky. All these functions of the solar system do not happen automatically. The Almighty Allah has created these all.



Picture 2: Natural sceneries and sceneries of crops fields

How many different types of birds and animals we have in our houses such as the hens and cocks, dogs, cats, cows, buffaloes, goats, sheep etc. In the bushes and jungles there are jackals, weasels, tigers, bears, deer, monkeys and so many other animals of these types. These were not created automatically. Allah has created all these.

The elevated sky, the vast earth, the sea, the ocean, the moon, the sun, the planets, satellites, the animals, when observed minutely, our mind instantly call out that none of these is created by itself. No man also can make them. The Almighty Allah the Great Scientist, and All powerful has created all these.

Allah has many attributive names. Among these names His one name is Khaliq (خَالِق) which means the Creator.

The holy Quran says: "The sky and the earth and what is inbetween these, all are Allah's creations". (Surah As-sajdah, Verse - 4)

Allah is the most Merciful and the most Kind. He is our Creator. He rears us by giving sustenance. He loves us all. He has given us life and we die at His Will.

Allah is One and second to none. He has no partner or nobody is equal to Him. He is ever living and shall live forever. Those who believe in these fundamental aspects of Iman and Aqida admit this truth and work accordingly, are called Muslims. We belong to this community. Those who are Muslims, bear nice and pleasant character and behavior. They do not tell lies, hurt none, nor they steal or loot the belongings of others. They do

not indulge in any terrorism or hijacking. They respect the parents and the teachers. They follow the right path as directed by the Prophet (Sm). They pray to Allah alone.

They seek help from Allah when they fall in trouble saying:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"Iyyaka na'budu wa Iyyaka nastayeen."

Meaning : "Only You we pray to and we seek help from you only".

Now, let us go home with home work.

Let us fill up the chart bellow with names of the six things that man can make and that man cannot make:

SL No.	Things that man can make	Things that man cannot make
1		
2		
3		
4		
5		
6		

"Allah The Rearer Of The Whole Universe"

اللَّهُ رَبُّ الْعَالَمِينَ



Allah has created all that we see. And there are so many other things which we cannot see, those are also created by Allah. After creating these things he not only did not leave them unguided. He also rears up them with His bounties.

He has created so many other things, we see around us, such as the animals, beasts, birds and trees. He rears these all providing them with food, water, light and wind. All animals, birds, shrubs and trees live on food, but their food are not alike.

We are human beings. We eat rice, fish, meat etc. We also eat fruits and vegetables. Whereas the birds, beasts and other animals eat green grass and leaves of trees. They also eat small insects and worms. On the other hand, the trees, plants and the

shrubs cannot eat rice, fish, meat and insects. They do not have mouths, teeth and hands like ours. They soak water through their roots under the soil.

They consume carbon-di-oxide from the air and prepare their food from the sunlight by their leaves. All these are their food.

We are human beings. We all breathe air (inhale and exhale). The animals, birds and beasts also breathe air. No animal can live without breathing air. A kind of poisonous air comes out from our body when we exhale. This air is called carbon-di-oxide. The trees and shrubs take this poisonous gas as their food and they breathe out (exhale) oxygen, which we take when breathing (inhale). No living being can survive without oxygen. So, it is proved that man and animals are interdependent for their survival. They help each other to sustain their lives.

What a great mercy of Allah is towards this creation! Carbon-di-oxide acts as poison for our body but it is food for the trees. Again, we for our survival breathe in the oxygen what the trees breathe out. We get fruits, vegetables etc. through the trees and plants. This way Allah rears us.

Allah, the Exalted, rears up various kinds of animals, beasts and insects by providing various types of food. There are millions of fishes and other animals in the canals, watery places, in the rivers and in the deep seas. Allah provides their food by creating soft grass and many other things underneath the water. They live on these. Allah has proclaimed in the holy Quran saying: **"The responsibility of providing food for all the living things on earth lies on Allah"**. (Surah Hud, V-6).

We know, that the other name of water is life. No living being can survive without water. The trees, plants and the shrubs also cannot remain alive without water. Everyday we need sufficient quantity of water to remain alive. Allah has made a special system for us, so that, we may meet up our requirements of water easily and at all times as per need.

Everyday, a lot of water of the rivers, canals, seas and oceans evaporate by the heat of the sun. This vapour floats in the open space of the sky. Then it gradually becomes condensed and turns into clouds. These clouds become heavy and ultimately come down in the form of rains. Some portion of this rain water goes down and is stored under soil and the rest portion flows to the rivers, canals, seas and oceans. In this way water turns in to vapour and then again into water in a cyclic order. This order is called water cycle. We pump out water from the soil underneath



Picture: Watercycle

by using tube-well. This water does not mix with the dirt and

dust of the soil of surface. This water is stored at the bottom of the soil. So, this water is free from germs and it is fresh. Our health remains good when we drink this fresh water.

In some places arsenic is found in water of the tube-wells. So, water of these tube-wells where harmful arsenic is found should not be used.

We also use water of the rivers, canals and ponds. We should be careful about water remaining pure and fresh. We should not throw any filth or waste materials in water, nor should we use them for the purpose of attending to nature's call nor cattle should be bathed there. Water should not be wasted. We shall use water up to the limit of our necessity. Allah does not like the wasteful people.

Water is the gift of Allah. His kindness is boundless. Allah, the Exalted has kept alive the billions of people, the animals, the birds, the insects, the trees, the shrubs, the creepers of this vast world through the water cycle. He is rearing us by pouring water regularly on our fields of crops Allah has proclaimed in the Quran:

"Have you thought about the water that you drink? Do you yourselves bring this water from the cloud or I cause it?"
(surah waqia, V. 68-69)

We can know about the greatness and kindness of Allah if we look at a picture of water cycle and understand how He is supplying water regularly to all of this vast earth through this water cycle.

We have to do various types of work to lead our life. We need strength for doing any job. Where from do we get this strength? Yes, we get this from water and heat. We get strength from many other sources too. The basic source of strength is the sun, the creation of Allah. Without the heat and light of the sun nothing survives and no living being can get strength.

Let us try to know this fact by doing an experiment in our house. Let us keep a plant covered under a pot. After few days we shall find on uncovering the pot that the plant has been whitish and weak. This has happened for the plant's not getting light. One day the plant will die if we continue to keep the plant covered for a longer time. Man, animals, birds, trees, green



Picture: a plant deprived of the sun light and a plant kept in sun light

creepers etc. cannot live without sun-light. Allah rears all these by the sunlight. Light, air, soil, water all these are the gifts of Allah. He provides food for each and every animal according to the need. He is the Giver of life to all the living beings. All of us are alive by His grace. He is the Rearer of the vast world.

Allah has crated in the vast sky these innumerable galaxies the stars, the moon, the sun, planets, satellites, and on the surface, animals birds, the insects, the worms, the light and wind, the soil, hills and mountains, the bushes, the forests and the trees.

He has created all these for the benefit and welfare of man, the best of His creations. He has made the whole creation bounded for the service of man. We would enjoy all these bounties of Allah according to His decree and command. We pay gratitude to Allah, saying

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdu Lillahi Rabbil, 'Alameen.

Meaning: All praises are due to Allah, the Lord of the Universe

The Attributive Names Of Allah, The Great

الْأَسْمَاءُ الْحُسْنَى لِلَّهِ تَعَالَى

Allah is the Owner of all good qualities. He is All Merciful, All Compassionate. He is the Creator of all. He is the Rearer of all. He sees and hears everything. He is the Almighty. All these names taken together are called the attributive names of Allah or Al-Asmawul Husna. Al-Asma means the names, Al-Husna means the Beautiful. All these are called Allah's attributive names.

Allah has mentioned His many attributive names in the holy Quran. We pray to Allah mentioning His many attributive names. Allah, the Great, is the source of all good qualities. At all times in the day and night and in all conditions we would remember Allah's many attributive names.

Al-Asmawul Husna

Attributive names	Meaning	Attributive names	Meaning
Ya-Rahmanu	O, the Merciful	Ya-Rabbu	O, the Rearer
Ya-Rahimu	O, the Kind	Ya-Razzaqu	O, the Provider
Ya-Khaliqu	O, the Creator	Ya-Qadeeru	O, the Almighty
Ya-Gafuru	O, the Forgiving	Ya-Quddusu	O, the Holy

Among the attributive names of Allah, many special qualities of Him are mentioned. The Quran says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

Meaning : Allah's are the fairest name. Invoke Him by them.

Allah is the Owner of all the beautiful attributive names. Allah, the Great, is the sole Owner of all good qualities. A person's character is expected to be good if he can adorn himself with the attributes of Allah. Thus he may become the beloved servant of Allah. We say Allah is the Merciful. He is Kind to all. We shall try to possess that quality of kindness of him. We shall also show kindness to all. We also declare: Allah is the Provider and He is the Provider of everything what man needs. We shall also try best to earn those good qualities of Allah and provide food for the hungry.

We say, Allah is the Gaffur. It means He is the Forgiver. We would adorn ourselves with the qualities of forgiveness of Allah. We shall forgive those, who after doing any wrong become repentant and ask for forgiveness. But one thing we must not forget that Allah's attributes cannot be compared with the attributes of any body else. His attributes are incomparable. Our attributes have got some limit, but His attributes have no limit and those are eternal. If we clearly know about His qualities, it will become easy for us to obey Him in all His commands and to refrain from doing what He has forbidden.

Allah sees the acts and activities of each and every person. He hears everything and knows all that a person thinks.

It is necessary to know about these qualities of Allah. A person cannot do any wrong if he has the firm belief in these qualities of Allah. Such a person refrains himself from committing theft and telling lies. He cannot involve himself in any quarrels, terrorism or hijacking because when intending to do any wrong, he will remember Allah and feel that Allah is watching him and his activities.

Let us properly know Allah's qualities

And try to possess those qualities.

Mention some attributive names of Allah:

Allah Is The Forgiver

اللَّهُ غَفُورٌ

Allahu Gafurun" means Allah is the Forgiver. Forgiving and pardoning are the most elevated qualities of Allah. While walking on the paths of life man sometime unconsciously does

some wrong, get involved in some bad acts, violates some of the instructions of Allah. Even, being instigated by the cursed Satan and being tempted by evil passion he does some wrongful and sinful acts.

When a man becomes repentant for his offences, confesses his guilt, sheds tears and promises that he would not do such vices again, then he would get forgiveness of Allah, the Forgiver, the Merciful. Allah will forgive all his offences and faults done hitherto. It is said in the Glorious Quran:

Innallaha Gafurur Rahim	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
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Meaning : "Verily Allah is the Forgiver, the Merciful".

Here is an example of Allah's forgiveness:

The Shahi Bukhari quotes a Hadith : A person was indifferent about obeying Allah. Before his death he commanded his heirs to burn him and scatter the ashes of the body in the far off hills. After his death Allah asked him, why he willed so. He replied, "I thought, I committed so many crimes and vices during my whole life time that you must punish me". Allah said: It means, you believed Me in heart and feared Me too. So, go! I have forgiven you. This way Allah will forgive innumerable sinners out of his forgiving quality.

We shall forgive others.

Then Allah would also forgive us.

Allah Is The Forbearing

اللَّهُ حَلِيمٌ

Allahu Haleemun. This means Allah is ever Forbearing, Tolerant. Man often does many wrongs being tempted by the ill desire of the heart. Being instigated by Satan and evil passion he violates Allah's orders and does many vices. But Allah does not punish him immediately. He gives him ample times for rectifying and repentance, gives him chance to become good. He gives him opportunities of penitence (promise not to do such wrong again). Allah is very Tolerant. Had it been not so, He would not have given us any chance to repent and rectify. Rather if He would have punished then and there, we would have got no way out to escape. Allah Himself is so Forbearing, He likes forbearance and tolerance from His servants.

Wallahu 'Aleemun Haleem

وَاللَّهُ عَلِيمٌ حَلِيمٌ

Meaning: "Allah is the All-Knowing, the Forbearing."

Forbearance is an elevated quality. Mutual love, friendship and sympathy grow by this great quality. Let us resolve to possess this in our selves and cultivate it among our schoolmates. We should not become angry with our fellow beings for any small fault and faltering. We would keep our patience if any body becomes angry, nor would we say anything instantly in reply. There is every possibility of heightening the quarrel if, then and there some retaliating step is taken. Because the normal condition changes to abnormal when somebody comes to high temper. Allah also does not take action instantly at somebody's

fault. It is quite natural that man sometimes does wrong. Later he asks for forgiveness when he realizes his mistake and then Allah forgives him.

We shall also be patient, try to make him or her understand about the fault. Then Insha-Allah peace will prevail. We will also keep patience when some of our family members do some mistake or fault. We would not become instantly angry if any person of our locality does some wrong. There we would keep patience. We Shall advise our younger brothers and sisters, classmates and friends to be tolerant.

Allah Is The All Hearer

اللَّهُ سَمِيعٌ

"Allahu Samee'un Means Allah is the all-Hearer. Of course we would believe that Allah hears everything. He hears what we say openly and also He hears what we say secretly. He knows all that we utter in our minds. Nothing remains concealed to Him. The Glorious Quran Says:

Innallaha Samee'un 'Aleem إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Meaning : "verily Allah is the all-herer and the all-wise."

We do believe Allah hears all that we say. So we will never do anything wrong, we will not do any conspiracy, nor would we give bad suggestion to anybody because if we do so, Allah must hear it then and there. Never we shall tell lies. We shall not backbite about anybody.

Allah is so alert that He instantly hears any evil decision taken against anybody. Allah will take us into account in the Day of Judgement if we deny Him and His orders in this world. Definitely He would give us punishment on that day, when nobody will be able to save us from His punishment.

We will not vilify anybody. No bad language we will use. Rather we would advise our younger brothers and sisters to respect the promise.

Allah Is The All-Seer

اللَّهُ بَصِيرٌ

"Allahu Baseer'un" means Allah is the All-Seer. Allah always sees everything. Allah sees all that we do openly. He sees all that we do secretly. Allah also sees the movement and action of the small animals that are at the bottom of the seas and oceans. He sees all the minerals underneath the soil and knows their whereabouts. He also sees what we do silently in the darkness of nights of the moonless sky. Nothing is hidden to Him.

Allah said in the quran :

Innallaha Samee'um Baseer إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Meaning : "Verily Allah is the All-Hearer, the All-Seer"

Allah has ordered man to carry out His orders always and to

refrain from doing what He forbade. There are many people in the society who conspire in secret to harm others. They think nobody is seeing them or knowing about them. But this thinking is totally wrong. Allah is seeing everything and He is hearing all sounds. Nothing is out of His knowledge.

Allah's one great order is, fasting during the month of Ramadan. After sehri (food eaten in the last part of the night) till sunset we have to keep ourselves without food and drinks. If some body thinks he would eat or drink secretly and nobody will watch it and nobody will know it, then he is mistaken. Because Allah is everywhere and All-Seer. Nothing remains concealed from His notice. Allah has ordered for fasting to test His servants if actually he believes or not in the presence and power of Allah, and for this reason Allah has made it 'Farz' (obligatory).

We believe that Allah sees everything. So we shall not do any wrong, neither be involved in any unbecoming activity, We shall not steal anybody's materials. We shall remain far away from enmity and terrorism and we shall not be addicted to smoking or any intoxicant.

Allah Is The Omnipotent

اللَّهُ قَدِيرٌ

"Allahu Qadeerun" means : Allah is the Omnipotent. He is the sole Owner of all the things of this vast universe. He is the Master of the moon, the sun, planets, the stars, the jinn, angels, mankind, trees, rivers, seas, oceans, hills and mountains.

Allah is the All-powerful. None can harm anybody if He wants to do good to him and if He wants to punish anybody none is there to save him.

He is the Giver of life to all animals, birds and all living beings in the world. And also He is the Giver of death to all of them. By His order the sun rises in the east daily in time. The day starts just with the rising of the sun and only by His wish the sun sets in the west. After sunset the night starts. By His order, the day becomes smaller and the night bigger in a season and only by His wish the night becomes smaller than the day and the day becomes bigger than the night in another season.

Allah said in the Quran :

Innalaha 'ala Kulli Shai-in Qadeer

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Meaning: "Verily Allah is able to do everything."

We shall totally surrender ourselves to Allah and say sincerely :
"O, Allah! You are the Owner of all power. You give power to whomsoever you like and take away power from whom you

want. You bestow honour to whomever You want and indignity hatred and dishonour to whomsoever You like. And You give abundant provisions of life to whomsoever You wish".

We would advise our younger brothers and sisters, classmates and our neighbouring friends to repeatedly and attentively study the above-mentioned words.

The Identity Of The Prophets And Messengers

Allah has created man. And He has created all creations of the skies and earth for the service and benefit of mankind. He is rearing everything of the creation. Actually He only knows wherein lies man's benefit and welfare. It is known to Him which path men should follow for getting happiness and peace. It is also known to Him how they will lead their life to be safe from miseries and troubles. Which path will enable them to face the worries and mental agonies it is also known to Him alone. Allah is All-wise. Only He is aware of the past, present and future of mankind.

Allah has sent many Prophets and messengers to show men His approved path, so that they may get the maximum welfare. They were the Hadi or Guide of mankind

Allah said in the glorious Quran :

Li-kulli Qaumin haadin

لِكُلِّ قَوْمٍ هَادٍ

Meaning: "Guide has come for every nation".

The Prophets and messengers called men to the path of welfare, peace and prosperity and also led to the path which leads to Jannat in the life hereafter. On the other hand, they made them know about the evil deeds, the way of life which brings misery, discord, displeasure of Allah, leads man to crimes and sins and ultimately leads to hell.

Prophets and messengers are Allah's beloved people. Allah selected His messengers from among their respective contemporary people and sent the spiritual revelations to them. Revelations or 'Ohi' means Allah's message. Allah has used to sent His revelations to His Prophets and messengers through the angel Jibraeel (As). He has sent His revealed books to His messengers. Revealed books mean the books, which were sent by Allah containing the message of Allah, such as Tawrat, Zabur, Injil and the Quran. Prophets and messengers are very dear to Allah. They are infallible (free from crimes and sins). They always remained away from sinful acts and deeds. They are the ideal people for human beings. Their acts, behaviours, characters all were of highest qualities. They would always obey Allah and call men to the path approved by Allah.

The aim of life of the Prophets and Messengers had been to make man's life all-round good and their mission was to bring welfare to mankind and prepare them to become obedient servants of Allah. The aim of the life of the Prophets and Messengers was also to make men habituated to perform religious practices as directed by Allah and make them earnest

to carry out all the orders of Allah. The Prophets always tried to save men from disobeying Allah and from doing all evil deeds being instigated by the saitan. The Prophets always tried their utmost to turn people from the path of Allah's displeasure and from the acts in the instigation of Saitan. Often the messengers of Allah were victims of ill behaviours and unbearable tortures in the hands of selfish, savage and characterless people. Even many of them became martyrs at the hand of unbelievers while preventing people from doing improper acts. Still they continued to call the people to the right path and never stopped from their mission.

The aims of the teaching of the Prophets and messengers are as follows:

1. **Tawhid or (Onenes of Allah) :** Allah is One. He has no partner. Nobody is equal to Him.
2. **Risalat and Nabuat :** Through the Prophets and Messengers messages of Allah had reached mankind.
3. **Deen :** Deen, the way of life given by Allah.
4. **Akhlaq :** Decent character.
5. **Shari'at :** Code of life which contained the teachings about Halal and Haram (permissible and prohibited) and applicable and non-applicable in religious points of view.
6. **Akhirat :** life after death.

The messengers and Prophets taught all people of different region the above mentioned lessons.

Many Prophets were sent to the world from Adam (A) to the great Prophet Muhammad (Sm). They invited mankind to believe in the Oneness of Allah. They called them to obey Allah's rules. They were the ideal men. Those responded to their calls became Allah's beloved men. They got Allah's mercy and blessings. And those, who did not respond to them, rather opposed them and disobeyed them, became cursed and losers. They will not get salvation in the life hereafter.

Hazrat Muhammad (Sm), our beloved Prophet, is the greatest and the last Prophet. No other Prophet has come any more after him hitherto nor any other Prophet will come till the last day.

Regarding the great Prophet (Sm) Allah said in the Quran :

Khatamun nabiyyin.

خَاتَمُ النَّبِيِّينَ

Meaning : The last Prophet.

Akhirat

الْآخِرَةُ

We see men, animals, beasts and birds everything beside us to die. Trees and the creepers also die at certain intervals. Insects and worms die too after a certain period of time. Nobody and nothing remains alive forever. Whatever has got birth in this world has death too. Everyone will die. It is said in the Quran that:

Kullu nafs in zaiqatul mauti.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Meaning : "Every living being has to take the taste of death".

Our paternal and maternal grand fathers and grand mothers, our parents all has died or will die at old age. After death we bathe them and clothe them with funeral cloths. After Janaza (or funeral prayer) we bury them. This death brings their lives to an end to their lives. Their life hereafter starts after this death. The life hereafter is the eternal life, which has no end. This hereafter life is endless.

Before death no person can know how long is the span of the (Akhirat hereafter) and how big is the next world. Only the Prophets and messengers came to know from Allah about the mystery of the life hereafter through wahee (or divine revelation). We could know something about that life of Akhirat through the messengers of Allah.

All of the Prophets from Adam (As) to Muhammad (Sm), the last Prophet, have said about the life of Akhirat. All of them told

men to believe in the life of Akhirat.

The Prophets and the messengers of Allah proclaimed: People, who lead their life honestly, walk on the way as instructed by Allah, follow the ideals of the Prophets and messengers and those who do not follow the footsteps of the Satan, all of them will get Jannat (heaven) in the life hereafter. They will get the salvation.

Jannat is the place of happiness and peace. There is no misery, woe and worry in that life. But the sinners and bad and guilty persons, who do not obey Allah in His commands and who do not walk on the footsteps of the Prophets and messengers and denied them, will live in Jahannam (hell). Jahannam is the place of doom. It is a place of great agony and grief, therein is misery and misery.

Some stages and some important things about the life of Akhirat are as follows:

1. Question and answer in the grave	4. Hashar, the great congregation.
2. Punishment or comfort in the grave.	5. Meezan, the balance.
3. Qiamat, the Day of judgement.	6. Jannat or Jahannam (heaven or hell).

We will now discuss about some of the important stages and matters of Akhirat or the life after death.

Questions and answers in the grave

السَّوَالُ وَالْجَوَابُ فِي الْقَبْرِ

Suwal-Jawab means-questions and answers. Every one of us

will have to face this stage of questions and answers. After death two angels named Munkar and Nakir will make every dead body alive by the wish of Allah. Then they ask every newly alive person the following three questions :

First Question : Mar-rabbuka?

مَنْ رَبُّكَ

Meaning : Who is your Lord, the Rearer and Master?

Second question : ma deenuka?

مَا دِينُكَ

Meaning : What is your way of life?

Third question : Showing the image of the Prophet (Sm) this question will be asked

Man hazar-rajulu?

مَنْ هَذَا الرَّجُلُ

Meaning : Who is this person?

Our beloved and great Prophet (Sm) taught us answers of these questions. Answer to the first question is :

Rabbiallahu.

رَبِّيَ اللَّهُ

Meaning : Allah is my Lord.

Answer to the second questions is :

Deene al Islam.

دِينِي الْإِسْلَامُ

Meaning : My way of life as approved by Allah is Islam.

Answer to the third question is :

Haja Rasulullah (Sm)

هَذَا رَسُولُ اللَّهِ

Meaning : This is the messenger of Allah

People, who followed the biddings and the prohibitions of Allah and His messenger, would be able to answer these questions readily and properly. They would be successful. They would get salvation. But, those who did not obey Allah and his Rasuls, disobey their biddings and refrain from the prohibitions, rather followed the footsteps of the Saitan, would not be able to answer these questions properly. They would cry aloud and say: alas! I know nothing about all these.

Let us fill in the following table reading the question and answers

Questions	Answers

Comfort or punishment in the grave

الرَّاحَةُ أَوْ الْعَذَابُ فِي الْقَبْرِ

The first stage of Akhirat or life after death is grave. Those who led their lives following the bidding and refraining from the prohibitions of Allah and the Prophet (Sm), refrained from the evil ways as showed by the Saitan, would be able to answer

properly the questions of Munkar and Nakir, the two angels. The grave would be a place of comfort and peace for them. Allah would make a passage between Jannat and their graves to have close contact with the bliss of Jannat. They would feel the peace of Jannat there.

And those who did not follow the orders of Allah and those of His Prophets and Messengers, and who are sinners and guilty persons, would not be able to answer the questions put to them in the grave. The grave would be a place of great and severe punishment for them. Their graves would be connected with the Jahannam. They would feel the hell-punishment there.

We all always would follow the instructions of Allah and those of the Prophet (Sm). We would never follow the path of Saitan. We would not be sinners or guilty person committing sin or doing bad deeds. Then we may expect that Allah would save us from punishment in grave.

Meezan الْمِيزَانُ

Whatever we do or behave here in this world, the accounts of which are written by angels are preserved by Allah. So, nothing can remain hidden. A group of angels keep record in writing. Every action, words, behaviours, good or bad, vice and virtue, everything is being preserved in a written record by the angels. This record book is called 'amal nama. The angels, who, by the order of Allah keep record of man's obedience, words, activities etc., are called Kiraman-Katibeen, which means the honourable writers.

Meezan is an Arabic word. It means measuring balance. Those dead people whose weight of virtues and works of obedience will be heavier in Day of Judgment, would enter Jannat, the eternal garden. And whose balance will become heavy with vices and sins, would go to Jahannam (hell). They would be dwellers of Jahannam.

We would never commit any sin or crime keeping in mind the question of measuring the vice and virtues at the field of Hashar. We will not walk on the footsteps of shaitan.

Qiamat الْقِيَامَةُ

From studying the Glorious Quran and the Hadith we come to know that there was a time when this earth and all that are existing in the vast universe were not in existence. Allah has created the sky, the earth, the moon, the sun, and the surface of the earth and all animals including human beings, the trees and other things by his boundless power. He sent many Prophets and Messengers for the guidance of man. The Prophets showed them the right path.

Forgetting Allah when man will become disobedient to Him, even there will be none to utter His name, on that day Allah would destroy the whole universe and all that it contains. This is called Qiamat.

Hazrat Israfeel as, the angel in-charge of blowing the bugle, will blow on it, by Allah's order. And then instantly the whole creation: (the whole mankind, animals, beasts, hills and mountains, buildings, palaces and trees, everything) will feel

tremors of tremendous earthquake. Everything would start to flying like scattered cotton. At last, this earth and the vast universe will be destroyed and would turn to be one great levelled field.

The scientists, admit the termination of the universe. This way they admit and say that such a time will come when the sun will become heatless and cold. The moon will lose its light. There will be collision among the planets and satellites. Ultimately everything including the earth will be destroyed. After the day of resurrection, a long time after the destruction of the universe Allah will gather all human beings in a wide field for judging their vices and virtues. On that day all mankind will be present before Allah. That day of last judgement is called **"Yaumul Hashr"**, the day of congregation. Yaum means day and Hashr means gathering. So, "Yaumul Hashr" means Day of gathering. All people who are born hitherto and who would be born would gather there. All would be gathered on that ground. All would be present before Allah.

We will have to give account of all our past deeds and behaviours, even we will be asked about the words that we are using and works we are doing in our worldly life.

People who led their life following the orders of Allah and obeyed all the rituals; would get Allah's mercy on that day. They would live there and safe.

On the other hand, those who did not accept Iman, did not do any good work, rather walked on the footsteps of Saitan, would fall in great danger on that day. Their sorrows will have no

bounds.

We shall believe in "Yaumul Hashr" the day of great gathering. We shall refrain from all bad words and works, as we will have to give account of all our words and deeds.

Jannat and Jahannam

الْجَنَّةُ وَالْجَهَنَّمَ

Jannat or the heaven is the abode of eternal peace. Those people will enter Jannat who lead their life according to the teachings of Allah and His Prophets and Messengers, obey Allah in all His commands and refrain from all sins and crimes. There will be all arrangements for their peace and comfort. Delicious foods, fragrant sweet drinks and beautiful gardens would be provided there. There will be nice palaces beside which will be the prattling brooks. The dwellers of Jannat will get instantly whatever they desire. There will be no want of food or drinks, nor would be there any unhappiness or despair, nor any misery or pain.

On the other hand Jahannam is the place of eternal sorrow and trouble. There will be various types of punishment in the Jahannam.

People who did not accept Iman, violated Allah's orders, remained involved in different kinds of sinful activities and became followers of the Saitan, they will be dwellers of Jahannam. Therein they will suffer forever. Jahannam is the place of all sorrow and grief. Therein they will suffer severe punishment.

We shall obey command of Allah.

We shall perform rituals.

We shall refrain from all kinds of sins.

Thus we may expect Jannat in life hereafter.

We shall get rid of all sorts of miseries of Jahannam

Exercise

Subjective questions :

1. What is Iman? What do you mean by Aqaid? Discuss.
2. Briefly discuss the identity of Allah.
3. Describe what man can make and what man cannot make.
4. Who is called a Muslim? What are the acts and behaviours of a Muslim! Discuss.
5. Who is the Rearer of the whole universe? Give description of His rearing of the creation.
6. Whose gift is water? Describe how do we get water.
7. Who created the sun? What service is rendered by the sun to us?
8. Write Allah's five attributive names in Arabic with Bangla meaning.

9. Explain the special quality of Allah: "Allah is the Forgiving"
10. Explain the caption: "Allah is the Almighty"
11. What had been the goal of the life of the Prophets?
12. What are the fundamental things of the Prophet's teachings?
13. Write the important things of the life after death?
14. Write about what you know regarding questions and answers in the qabr (grave).
15. Give the description of Jannat and Jahannam.

Objective Questions:

Give tick mark (✓) on the right answer:

- 1. Which one man can make?**
(a) the planets and stars (b) the animals
(c) chair-table (d) fruits
- 2. On whose wish our birth and death happen?**
(a) man's (b) Prophet's
(c) Allah's (d) wise person's
- 3. What do we take when breathing?**
(a) carbon-di-oxide (b) water
(c) oxygen (d) food
- 4. What is the other name of water?**
(a) Sharbat (cold drink) (b) life
(c) river (d) the sea

5. Who is the Rearer of the whole universe?

- (a) man (b) scientist
- (c) Allah (d) mu'min (believing) person

6. What do you mean by Asmawul Husna?

- (a) man's qualities (b) the sky
- (c) qualities of the animals (d) Allah's attributive names

7. What do you mean by the word : 'Khaalique'?

- (a) Rearer (b) Creator
- (c) Provider (d) Kind

8. What is the meaning of the word : 'Baseerun'?

- (a) Allah, the all-Hearer (b) Allah, the Forbearing
- (c) Allah, the all-Seer (d) Allah, the almighty.

9. What is the meaning of the word : 'Qadeerun'?

- (a) Allah, the All-seer (b) Allah, the all Hearer
- (c) Allah, the Creator (d) Allah, the Almighty

10. Who is the last and concluding Prophet?

- (a) Hazrat Ibrahim (A) (b) Hazrat 'Isa (A)
- (c) Hazrat Muhammad (Sm) (d) Hazrat Musa (A)

11. Who used to bring Allah's revelations to the Prophets?

- | | |
|-------------------------|--------------------------|
| (a) Hazrat Adam (As) | (b) Hazrat Jibraeel (As) |
| (c) Hazrat Ibrahim (As) | (d) Hazrat Israfeel (As) |

12. Which is the eternal happy abode?

- | | |
|---------------|------------|
| (a) Own house | (b) grave |
| (c) Jahannam | (d) Jannat |

13. Which is the eternal place of doom?

- | | |
|-----------------|----------------|
| (a) The forests | (b) The rivers |
| (c) The markets | (d) The hell. |

Chapter-2

Ibadat

الْعِبَادَةُ



Ibadat is an Arabic word. Ibadat means to abide by the orders of Allah. To obey the orders of Allah and not to do the things prohibited by Allah is called Ibadat. Our duty is to carry out His order and to worship him. Human beings are his servants. Allah is the only one to be worshipped by men. As the servants of Allah, whatever they do for gaining His satisfaction is called Ibadat.

When we talk to each other, we shall not tell lies. We shall not speak ill of others. Allah has instructed us not to tell lies and not to speak ill of others. We shall always speak the truth and right. Allah has ordered us to speak the truth and right. We deal in

money with people. We buy and sell goods in the market. We live with our parents and brothers and sisters at our home. If we abide by the rules of Almighty Allah, in all these activities then it will be counted that our whole life is spent in performing Ibadat (to follow the orders of Allah). Even our eating, movements, sleeping, awakening, and conversation all these things are included in Ibadat. The aim of Islam is to prepare human beings as the servants, who are accustomed to Ibadat. With this in view some Ibadats have been made compulsory. These are -Iman (Belief), Salat (Prayer) Saom (Fasting), Zakat (Charity) and Hajj (Pilgrimage). Besides these there are many Wajib, Sunnat and Nafal Ibadats.

If we worship, Allah becomes satisfied with His servants. He gives him happiness and peace in the world and in Akhirat (the world after death) He will bless him with eternal happiness and peace. But if we do not worship He is dissatisfied with his servants. He will punish him with severely. So, for our own happiness and peace, we should worship Allah.

Hazrat Muhammad (sm) is the last Prophet (sm) of Allah. Allah has revealed the Holy Quran to him. Allah has described clearly in the Holy Quran the things He is satisfied with and the things He is dissatisfied. According to the Holy Quran's instructions Hazrat Muhammad (sm) has shown us the right path. Our duty is to walk on the way shown by the Prophet (sm), to lead our life according to his instructions. If we follow the rules, given by Allah and the Prophet (sm), then we shall attain the peace in this world and in the life after death (Akhirat).

Salat

الصَّلَاةُ



Islam is based on five Rukons. Rukon means pillar They are :

Iman	Salat	Zakat	SAOM	Hajj
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The place of Salat is next to Iman and second pillar of Islam. Salat is an Arabic word. Salat is called Namaz in Persian language. Salat is the greatest Ibadat. The importance and fazilat of Salat are of the most significance.

Importance:

The greatest Ibadat is Salat. After getting up from sleep at Fazr trime a Muslim first of all becomes purified and clean. Then he appears before Almighty Allah. Before Him they bow, and do the sizda, accepting His obedience. They seek help from Him. They pray for His satisfaction again and again. They plea to Him for the relief from His punishment. In this way he begins his day. After some hours, comes Zohr, Asar, Magrib and Isha consecutively.

Afterwards we perform Salat-ul Vitr. At the last Rakat of this Salat we pray like this "O Allah! We only worship you, we perform Salat only for you, and we only bow our head to you. All our endeavours, hardships are for your satisfaction only.

Salat reinforces the foundation of good deeds of Muslims. It refreshes their Iman (belief). The upliftment of soul and the correction of our actions depend on Salat.

Merits (Fazilat) of Salat:

One day the great Prophet (sm) said to his Sahabies (companions): Suppose, there is a river in front of some body's house from you. He, who baths five times a day in that river, is it possible to have any filth in his body? Sahabies said, no, there cannot be any dirt. Then the Prophet (sm) said, similarly, if any servant of Allah performs his prayer five times a day, he can not have any vice. The great Prophet (sm) said:

: الصَّلَاةُ مِفْتَاحُ الْجَنَّةِ (Assalatu Miftahul Jannati).

Meaning: Salat is the key to heaven.

Salat is the most important of all the Ibadats. It is (Farz) compulsory for all the Muslims to perform Salat. Salat can not be given up under any circumstances; Salat has to be performed very attentively. It is not proper to look to and fro after starting Salat.

The Great Prophet (sm) sought the help from Allah through Salat if he faced any trouble. Allah used to remove away his troubles and dangers. We shall also seek help to Allah through Salat. Allah will remove away our danger and difficulties.

The Rules of Performing Salat:

When it is time for Salat we shall wear pure and clean clothes, we shall perform wadu (ablution). We shall stand facing the Quibla in neat and clean place.

- After saying the Niyat of salat silently we Shall say "Allahu Akbar".
- We shall raise our two hands, up to the ears at the same time.
- The girls will raise their hands up to the shoulder.
- We shall bind our hands on the naval saying "Allahu Akbar".
- The girls, will bind the hands on the chest.



➤ The rules of binding hands:

We shall place the palm of the left hand on the navel. We shall hold the wrist of the left hand with little and thumb fingers, placing the palm of the right hand on the back of the left hand. We shall spread the ring finger, middle finger and fore finger on the wrist of left hand. Only the girls will place the right hand on the left hand.

The Dua-kalams are to be recited in Salat:

Sana, Tasbih, Tashahhud, Darud, Dua Masura. These are very important. We shall memorize these.

Sana:

Subhanaka Allahumma Wa Bihamdika	سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
Wa Tabarakasmuka, Wa Ta'ala	وَتَبَارَكَ اسْمُكَ وَتَعَالَى
Jadduka, Wa La Ilaha Gairuka	جَدُّكَ وَ لَا إِلَهَ غَيْرُكَ .

Meaning: "Oh Allah! I am describing only your holiness and all the praises are only for you. Your name is full of abundance and bounty. Your honor is at the highest position. There is none to be worshipped except you".

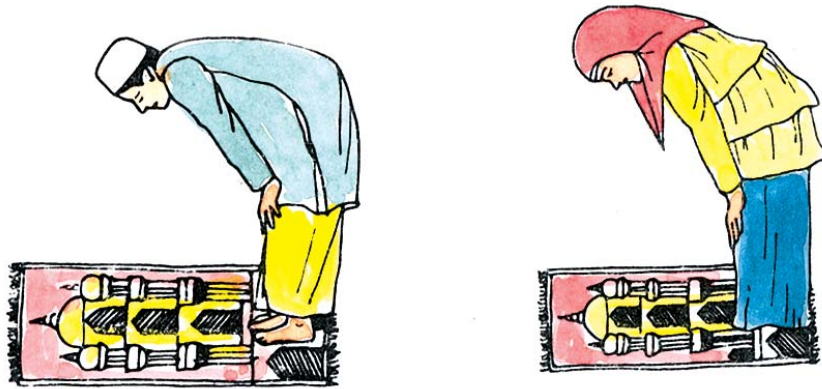
Then we shall recite sura Fatiha after saying Auzubillah and Bismillah. We shall say "Ameen" after reciting Sura Fatiha. It is Faraz to recite a part from the Holy Quran in Salat. We shall recite any other Sura or a part of any other sura after saying "Bismillah". Then we shall go to Ruku after saying 'Allahu Akbar'. We shall say "Subhana Rabbial Azeem" at least three times.

The Rules of going to Ruku:

Being straight normally we shall bow down our head. We shall place two hands on knees so that the head, backside and waist remain in one line. We shall keep our elbows in a gap from our rib. The girls will join together the heel of the left foot with the

heel of right foot. Then we shall place the fingers jointly on the two knees bowing down the head, and we shall keep the elbow with the ribs. We shall bend the head as far as the hands reach upto the knees. After the completion of the Ruku, we shall stand straight raising the head uttering 'Samiallahu Liman Hamidah'.

Then we shall say "Rabbana Lakal Hamd" at the standing position. Then we shall go to Sijdah saying Allahu Akbar



The Rule of Sijdah :

At first we shall place two knees on the floor. Then we shall place two palms of hands on the floor. After that we shall place the nose and the forehead on the floor putting our head between two hands. During the time of sijdah we shall place the fingers of two hands touching together towards Quibla. We shall place the toe on the floor of two legs facing Quibla. We shall place both of the legs touching each other and the feet will remain straight.

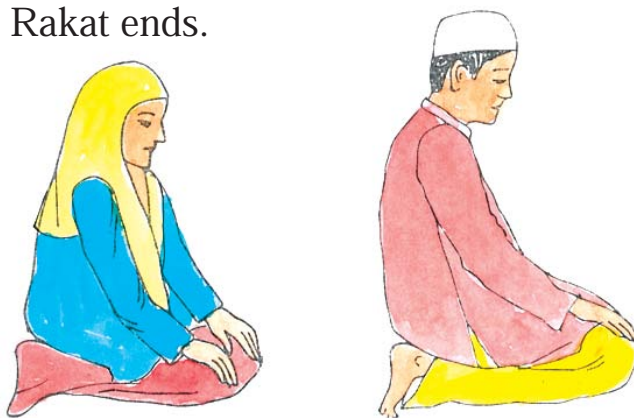
The girls will not keep the feet straight. The girls will sit on the floor letting both of the feet outwards to the right side, spreading on the floor.

We shall keep our head at sufficient distance from the knees at the time of sijdah. We shall not attach the upper part of the wrist to the floor. We shall keep legs apart from the thigh. The girls will go to sijda joining the whole body together. We shall keep the head as much near the knees as possible.

We shall keep the leg joined together with the thigh and keep the arm joined with the ribs. We shall say "Subhana Rabbial Aa'la" for three times in sijdah.



After that we shall sit straight saying "Allahu Akbar" We shall place two hands on two knees. Then we shall say **"Allahummug Firlee Warhamnee Wahdinee Wa Afinee Warzuknee.** After this we shall go to second sijda saying "Allahu Akbar" and recite the Tasbih of sijda. We shall stand straight saying "Allahu Akbar" completing sijda, in this way. Here the first Rakat ends.



Now the second Rakat starts. We shall recite sura Fatiha saying " Bismillahir Rahmanir Raheem" After this we shall recite any other sura or some part of any other sura. Then like the first Rakat, we shall sit still after Ruku and Sijda. In this way the second Rakat ends.

When we shall raise our head from the second sijda of the second Rakat, then we shall sit over left leg. We shall keep erect the toe of the right leg facing Quibla.

The girls will sit on the floor letting both of their legs towards right side. Then we shall spread the palms of the two hands jointly on the thighs. We shall recite "Attahiyyatu" attentively sitting in this way.

If the Salat is of three or four Rakats then we shall stand straight saying Allahu Akbar after the recitation upto Abduhu Wa Rasuluhu. Then we shall complete third and fourth Rakat like before.

But we shall recite any other sura with Sura Fatiha in third and fourth Nafal, Sunnat and Wajib Salat and we shall not recite any other sura with Sura Fatiha in third and fourth Rakat of Faraz Salat.



We shall be sitted again completing third and fourth Rakat. Then we shall recite Darud after reciting "Attahiyyatu". Then we shall recite Dua Masura. We shall finish Salat after saying Salam to right and left side.

Tashahhud:

Attahiyyatu Lillahi Was-Salawatu Wat-Tayyibatu.	التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
Assalamu Alaika, AyyuhanNabiyyu	السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
Wa Rahmatullahi Wa Barakatuhu. Assalamu Alaina.	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا
Wa Ala, Ibadillahis Saliheen.	وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ .
Ash-hadu Al-La Ilaha Illallahu Wa Ashhadu.	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
Anna Muhammadan Abduhu Wa Rasuluhu.	أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Meaning: All good wishes and Salutation, and all kind of Prayer and Holiness are for Allah. O Prophet (sm) Salutation to you, let the mercy and abundance be on you. Peace be on us and on the other virtuous servants of Allah. I declare that there is none to be worshipped but Allah and Muhammad (sm) is the servant and Rasul of Allah.

We shall recite Darud after Tashahhud.

Darud

Allahumma Salli Ala Muhammadiun Wa'Ala Ali	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ
Muhammadin kama Sallaita Ala Ibraheema	مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
Wa Ala. Ali Ibrahima Innaka Hamidum	وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
Majeed. Allahumma Barik Ala Muhammadiun	مَجِيدٌ . اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
Wa Ala Ali Muhammadun kama Barakta	وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
Ala Ibraheema Wa Ala Ali Ibraheema	عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
Innaka Hamidum Majeed.	إِنَّكَ حَمِيدٌ مَجِيدٌ .

Meaning: O' Allah! Let your blessing come upon Hazrat Muhammad (sm) and his family members as you blessed Ibrahim and his family members. Certainly you are the most praiseworthy and Glorious. O' Allah bless Muhammad (sm) and the family of Muhammad(sm) as you blessed Ibrahim and his family. Certainly you are very much Praiseworthy and Glorious.

We shall recite Dua Masura after Darud.

Dua Masura:

Allahumma Innee Zalamtu Nafsee Zulman Kaseeraon	اَللّٰهُمَّ اِنِّى ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا
Wala lagfiruz Zunuba Illa Anta	وَلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ
Fagfirlee Magfiratam Min Indika	فَاغْفِرْ لِّىْ مَغْفِرَةً مِّنْ عِنْدِكَ
Warhamnee Innaka Antal,	وَارْحَمْنِىْ اِنَّكَ اَنْتَ
Gafurur Raheem.	الْغَفُوْرُ الرَّحِيْمُ.

Meaning: O' Allah! I have tormented myself much. There is none but you to forgive the sins. Therefore you forgive all of my sins. And have pity on me! Certainly you are the Great Forgiver and Benevolent.

We shall say at first 'Assalamu Alaikum Wa Rahmatullah' to right and then to the left after reciting Dua Masura. Thus the Salat of two Rakats will be completed.

We shall recite only Tashhahud after the second Rakat in the Salat of three Rakats. Then we shall stand straight saying Allahu Akbar for the third Rakat. Then we shall recite sura Fatiha only saying 'Bismillahir Rahmanir Raheem' without any other sura. Then we shall go to sijda like before. We shall recite. Tashhahud, Darud and Dua Masura sitting still after the Sijda, then we shall complete the salat saying salam to the right and left.

We shall recite only 'Tashahhud' after four Rakats, in the Salat

of four Rakats. Afterwards, we shall stand up saying 'Allahu Akbar' for the third Rakat. Then we shall go to Ruku Sijda after reciting only Sura Fatiha, saying "Bismillahir Rahmanir Raheem" like before. We shall stand straight for the fourth Rakat, saying 'Allahu Akbar'.

We shall sit down after doing Ruku Sijda reciting only sura Fatiha after saying 'Bismillahir Rahmanir Raheem' Then we shall complete Salat saying Salam to right and left after the recitation of 'Tashahhud, Darud and Dua Masura. We shall recite any other sura or a part of a sura with sura Fatiha in the third and fourth Rakat of Wajib, Sunnat and Nafal Salat.

Salat For Traveller:

If anybody intends to travel to a place having the distance of 48 miles. or about 80 kms then he is called a musafir or a traveller.

A musafir will say two Rakat Prayer (Salat) during Zohr, Asar and Isha instead of four Rakats. In case of inconvenience excepting the Sunnats of Fazr, other Sunnat salats can be left out. This is permissible and will not cause any transgression of rules.

If the traveller performs the Salats of Zohr, Asar, Isha, each in four Rakats wilfully the state of being a musafir then it will be transgression of rules.

The Ahkams of Salat (Conditions):

Some activities are compulsory (faraz) in Salat. These must be

performed. Salat will not be perfect if any one of these is left out. These activities are divided into two sections. Some of the activities should be done before beginning the salat. Some should be done within salat.

Farz or compulsory activities that should be done before starting salat, are known as Ahkam of Salat (conditions). They are seven in number.

1. Purity of body/ physical cleanliness	2. Purity of clothes	3. Cleanliness of the place of Salat
4. Covering sater	5. To face the Quibla	6. Waqt or fixed time for each Salat.
7. Niyat or intention of Salat.		

If it is necessary to purify the body, we shall take bath. We shall perform wadu (ablution), if necessary. The clothes we wear must be clean, during salat. The place where we shall say our prayer must be clean.

Covering the satr Meaning covering the body from the naval area below the knees for men. For women it Means covering the whole body excepting the face, wrist of the hands and the feet.

Facing the Quibla Means to perform Salat facing the direction of ka'ba Sharif. Ka'ba sharif is at the west direction from our

country. So we shall say our prayer facing west direction. Niyat Meaning making wish or intention for doing some thing. The Niyat should be done for each and every salat at the time of Takbir Tahrima.

While performing Fazr's two rakat of Farz Salat we have to utter silently " I have made niyat for the sake of Allah to perform two Farz rakats of Fajar Salat.

Each Salat has its fixed time. Allah has instructed us to perform Salat according to fixed time. Therefore, we shall perform Salat in proper time.

Arkans Of Salat

Farz activities that should be done in the midst of Salat, are known as Arkan of Salat. They are seven altogether:

1. Starting Salat saying Takbir Tahrima or Allahu Akbar.
2. Saying Prayers in standing position. Both the male and female should say their prayer in the standing position. But if it is not possible for somebody to say prayers in this way, then they can do it by sitting. If some body is unable to sit, then he can say prayers by gestures in the lying prostate position.
3. Quirat or reciting a part from the Holy Quran.

4. To go to Raku.
5. To bend for Sizdah
6. To sit on the last sitting position
7. Salat is finished lastly with Salam.

We shall perform Salat very carefully. We should be careful about the Farazes, that none of them is dropped. Because without performing Faraz, Salat will not be completed. In this circumstance Salat would have to be performed again.

Wajib of Salat

Wajib Meaning bounden duties. The place of Wajib is immediate after the Farz. There are some Wajibs (bounden duties) within Salat. Salat will not be performed completely if any one Wajib is dropped out wilfully by somebody. The Wajibs of Salat:

- 1) Recitation of Sura Fatiha.
- 2) Recitation of another Sura or a part of the Holy Quran along with Sura Fatiha.
- 3) Standing being straight after Ruku.
- 4) Sitting straight between two Sijdas.
- 5) Reciting Tashahhud after second Rakat within Salat with three or four Rakats.
- 6) Reciting Tashahhud at the last sitting of Salat.

- 7) In first two Rakats of Magrib and Isha Salat and in Salats of Fazr, Jumma and two Eids Imam is to recite Quran loudly. And in other Salats silently.
- 8) To Recite Dua Kunut in Bitr Salat.
- 9) To say additional six Takbirs in Salats of two Eids.
- 10) To stay in Ruku and Sijda at least for one Tasbih.
- 11) If any Wajib is dropped forgetfully, to go to Sahu Sijda.
- 12) To finish Salat saying Assalamu Alaikum Wa Rahmatullah.
- 13) To maintain the consequitiveness while of Farz and Wajibs of Salat are performed.

Some Additional Words Regarding Salat

The person who does not know the duas and kalams of Salat, he will say "Subhanallah" or "Allahu Akbar" in every place of Salat. Salat will be deemed to have been performed by this. At the same time he will be learning Sura, kerat, dua, Darud, Tasbih etc.

Two main reasons of Salat not being performed: It will not be treated as Salat if somebody instead of Standing straight rather goes to sijda after the ruku by raising his head a little. In that case Salat shall have to be performed again.

One has to sit straight between two sijdahs. It will not be treated as Salat if one goes to second sijdah by raiseding head a bit, without

sitting straight. Then Salat will have to be performed again.

Yawning and coughing in Salat: The lips should be locked as far as possible if Yawning occurs. If it is not possible to stop then it should be stopped with the back side of the right hand in the standing position, and with the back side of the left hand, in sitting position.

If there is any irritation in throat or the throat is about to choke then we have to try not to cough. If it is not possible at all then we have to cough very slowly. We shall not cough loudly or shall not clear our throat noisily.

In which situation Salat will be dropped: If there is call from parents, grand mothers grand fathers falling in danger, then it is wajib to attend them dropping even Farz Salat. If they are sick and fall down slipping their feet during the time of going out at nature's call and call out in trembling voice; then one ought to help them dropping the Salat. After that Salat is to be performed again.

Sahu Sijdah

Sahu Meaning mistake. If any mistake takes place in Salat then the sijdah which is offered for correcting that mistake is called Sijdah sahu.

We have learnt before that Salat is not performed if any one of wajib is dropped wilfully. This Salat is to be performed again. But if any wajib is dropped by mistake then there is way to make corrections. This way is called Sijdah Sahu.

The rule of performing Sijdah Sahu: We will recite Tashhahhud at the last Rakat of Salat. Then we shall go to two Sijdahs after Salam only to right side saying 'Allahu Akbar'. After that we shall recite again Tashhahhud, Darud and Dua Masura. Then we shall complete the Salat saying Salam to the right and the left side.

Salatul Bitr

صَلَاةُ الْبَيْتْرِ

Bitr Meaning Salat with uneven Rakats. Bitr Salat is consisted of two Rakats. Three is an odd number. So this Salat is called Bitr Salat. Bitr Salat is wajib. Everyone must perform this Salat.

The time of Bitr is after the Isha Salat upto the time before the beginning Fazr Salat. In the month of Ramadan Bitr Salat is to be performed after Isha and Tarabee Salat.

The Rules of Performing Bitr?

Like other Salats we shall say Niyat, Takbir Tahrima and Sana n vitr salat also. We shall recite sura Fatiha along with another Sura. In first and second Rakat we shall stand straight from sitting after two Rakats saying only Tashhahhud. We shall recite Sura Fatiha along with another Sura at third Rakat. Then we shall raise both of our hands saying 'Allahu Akbar' upto the ears without going to Ruku. Then we shall bind our hands again. We shall recite Dua Kunut in this position. We shall go to Ruku

after saying 'Allahu Akbar' after the recitation of Dua Kunut. We shall sit, doing Sijda after the Ruku. Then we shall recite Tashahhud, Darud, Dua Masura. Then we shall complete Salat saying Salam.

Dua Kunut

Allahumma Inna Nasta'inuka,	اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ
Wa Nastagfiruka, Wa Nu'minubika.	وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ
Wa Natawakkalu Alike, Wa Nusni	وَنَتَوَكَّلُ عَلَيْكَ وَنُسْنِي
Alaikal Khaira, Wa Nashkuruka	عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ
Wala Nakfuruka, Wa Nakhlau, wa Natruku	وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ
Mai Iafjuruka, Allahumma Iaaka	مَنْ يَّفْجُرُكَ . اَللّٰهُمَّ اِيَّاكَ
Na' budu Wa Laka Nusalli Wa Nasjudu	نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ
Wa Ilaika Nas'a Wa Nahfidu	وَ اِلَيْكَ نَسْعٰى وَنَحْفِيْدُ
Wa Narju Rahmataka Wa Nakhsha	وَنَرْجُو رَحْمَتَكَ وَنَخْشٰى
Azabaka. Inna Azabaka	عَذَابَكَ . اِنَّ عَذَابَكَ
Bil kuffari Mulhik.	بِالْكُفَّارِ مُلْحِقٌ .

Meaning : Oh Allah! We seek help from you. We pray to you only for forgiveness. We have brought belief on you. We depend on you only. We praise most you only. We express our gratitude. We do not deny your bounties. We shun those who behave indecent with you. Oh Allah! We worship you only. We perform Salat addressing you

only. And we do Sijdah only to you. All of our endeavours, meditation and hardships are only for your satisfaction. We suffer hardships only in the hope of gaining your mercy. We are afraid of your severe punishment. Certainly, only idolaters will be thrown in to severe punishment.

The Salat Of Janaza

صَلَاةُ الْجَنَازَةِ

The Salat performed as a prayer (Dua) for the dead person, is called Salatul Janaza or Salat of Janaza. The Salat of Janaza is Farz-e-kefaia.

When somebody dies, the living persons have so many duties to him. Such as bathing and wrapping up the dead body with burial cloth, quickly and performing the Salat of Janaza, then taking the necessary steps for burial.

The Rules of Performing the Salat of Janaza:

There is no Ruku-Sijdah in Salat of Janaza. It is performed standing in congregation saying 'Allahu Akbar' for four times. The Imam will stand keeping the dead body in front of him in such a way that the dead body's chest will be directly in front of Imam. The Muktadirs will stand in rows at the behind of the Imam.

We shall make Niyyat, 'I am performing Janaza Salat for the

sake of Allah with four Takbirs for praying for this dead man. Afterwards we shall raise our two hands upto the ears saying Allahu Akbar. Then we shall bind our hands on naval area in Salat like Tahrima.

Then we shall say Sana, "Subhanaka Allahumma Wa Bihamdika Wa Tabarakasmuka Wa Ta'ala Jadduka Wa Jalla Sanauka Wa La Ilaha Gairuka."

Immediately after saying Sana we shall say Allahu Akbar for second time and recite Darud with the Imam. Then we shall say Allahu Akbar with the Imam for the third time in hand binding position and recite the Dua given below :

Allahummagfir Lihaiena Wa	اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ
Mayyitina, Wa Shahidina, Wa Gaibina,	مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا
Wa Sageerina, Wa kabeerina, Wa	وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ
Zakarina, Wa Unsana. Allahumma Man	ذَكَرْنَا وَ اُنْشَا . اَللّٰهُمَّ مَنْ
Ahyaitahu Minna Fa Ahihee Alal	اَحْيَيْتَهُ مِنَّا فَ اَحْيِهِ عَلٰى
Islam, Wa Man Tawaffaitahu Minna	اَلْاِسْلَامِ وَ مَنْ تَوَفَّيْتَهُ مِنَّا
Fatawaffahu Alal Iman.	فَتَوَفَّهْ عَلٰى الْاِيْمَانِ •

Meaning: Oh Allah! Forgive all of us who are living and dead,

present and absent, younger and elder, male and female. Oh Allah Keep us upon Islam whom you keep alive, and whom you give death, give it with believe (Iman).

After reciting this Dua, we shall say Allahu Albar with the Iman for the fourth time in the hand binding position. Then we shall say Salam to the right and left side with hand binding position. Then we shall complete the Janaza Salat making hands free.

Burial

As the bath of the dead person is Farz-e-kefaia, similarly burial is also Farz-e-kefaia. Immediately after the Salat of Janaza is finished the dead body will be taken to grave. We shall say at the time of lying the dead body in grave:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
Bismillahi Wa Ala Millati Rasulillah.

Meaning: "We are placing, upon the name of Allah and Deen (religion) of Rasulullah (Sm)."

During the time of burial it is Mustahab for all of the present ones to give three handfuls of soil in the grave. The following is to be said at the time of giving the first handful-

مِنْهَا خَلَقْنَاكُمْ

Minha Khalaqnakum

Meaning: "I have created you with this soil,"

وَفِيهَا نُعِيدُكُمْ

Wa Fiha Nuidukum

Meaning: "I shall bring you back again within this soil."

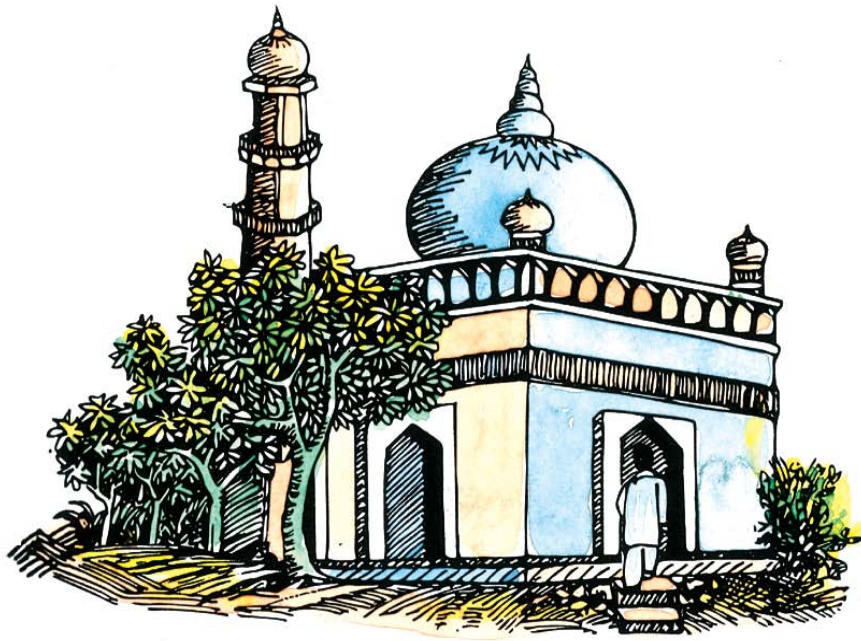
It is to be said at the time of giving the third handul-

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

Wa Minha Nukhrijukum Taratan Ukhra

Meaning: 'I shall bring you out again from this soil.'

The Etiquettes Of The Mosque



The meaning of the word Masjid is the place for Sijdah. The place where the Muslims perform their Salat for five times with congregation is called Mosque. Salat can be performed at home or at any other places. But twenty seven times more rewards can be gained if Salat is performed in congregation at the Mosque.

Mosque is the most favourite place to Allah on earth. Mosque is the house of Allah. Those who perform Salat at the Mosque, are guests of Allah. Allah loves them very much. They are very much dear to Allah.

People are invited for Salat through Azan. Azan is announced for five times from the Mosque for performing Salat. So we shall go to the Mosque, whenever we listen to the Azan and we shall perform Salat with congregation.

We can meet our neighbours five times a day if we perform Salat at the Mosque. In this way friendship is built up with each other. If anybody falls in difficulty, others get informed. They can help him. So, we shall perform Salat at Mosque.

There are innumerable mosques in this world. The number of the mosques in Bangladesh is more than two lacs. The three most dignified mosques are, Mashjid -e-Haram (the ka'ba), Masjid-e-Nababi and Masjid -ul- Aksa.



The holy Ka'ba

There are some etiquettes of the mosque Such as:

1. Entering the Mosque neat and clean.
2. Saying the prayer mentioned below at the time of entering the mosque.

Allahummuf Tahlee Abwaba Rahmatika. اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Meaning: "Oh Allah! Open your door of bounties for me".

3. To sit in a vacant place, entering the mosque without giving

trouble to any body.

4. To sit in front place if it is vacant. It is violation of the etiquette of the mosque to tell some one else to go to the front without going by one'sself.
5. Not uttering any unnecessary words inside the Mosque.
6. Not to go to the front crossing other people
7. Not to make a noise. Speaking in a low voice.
8. Not to make any movement in front of a Musalli who is performing Salat.
9. Saying the dua given below when coming out of the Mosque-

Allahumma Innee Asaluka Min Fadlika اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Meaning: "Oh Allah, I am seeking your grace".



Masjid-e- Nababi

The mosque is built mainly for performing Salat. But the mosque can be used as the school for the basic religious education. The meeting sitting for religious discussions can be held up here. The great Prophet (sm) and his Khalifas administered the state sitting at the mosque. Our dear Prophet (sm) and his companions performed Salat facing the Masjidul Aksa. So, Masjidul Aksa is called the first Quibla. After wards there was an instruction came in one day's Salat to change Quibla and that the very Salat was finished facing the holy ka'ba. Masjidul Aksa is situated in Jerusalem.



Masjidul Aksa

We have learnt about the etiquetts of the mosque in this lesson. Now we make a list of the etiquetts of the mosque in the grid below :

The Salat Of Eid

صَلَاةُ الْعِيدِ

Eid means joy or festival. The great Prophet (sm) said , each nation has their own festival. Our festival is Eid. There are two Eids in a year. They are Eid-ul-Fitr and Eid-ul-Azha. These two are our national festivals.

Eid-ul-Fitr

عِيدُ الْفِطْرِ

We have learnt previously that Eid means joy. And Fitr means to break, to discontinue. Therefore Eid-ul-Fitr means the joy for breaking the Roza (fasting). Eid-ul-Fitr is celebrated with joy and festivities on the first day of the month of Shawal following the month of Ramadan by not fasting that day after fasting throughout the Ramadan with much difficulties. The great Prophet (sm) said, the most gracious Allah forgives all the vices of the fasting servants in the day of Eid-ul-Fitr. What can be of more pleasure than this?

Our joy knows no bound on the day of Eid-ul-Fitr. We take good food and drinks in a happy mood. We entertain relatives and neighbours. We offer fitra to the poor, so they do not have any want also. In this way the rich and the poor can share the joy. It is wajib to do two things on the Eid day. One is giving fitra and the other is performing the Salat of Eid.

The Salat of Eid is of two Rakats. The time for this Salat is the time after the sunrise up to the period of the sun's reaching over head.

We shall give fitra according to the rules and perform the Salat of Eid timely. There are some Sunnats on Eid day Such as:

1. To have bath.
2. To eat something on the day of Eid-ul-Fitr before the Salat of Eid. And to eat after the Salat of Eid and the Qurbani on the day of Eid-ul-Azha.
3. To give away fitra before the Salat of Eid-ul-Fitr.
4. To perform the Salat of Eid at Eidgah.
5. To say Takbir during the time of goin to Eidgah.

Allahu Akbar Allahu Akbar, La Ilaha	اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ
Illallhu Wallahu Akbar, Allahu	اِلَّا اَللّٰهُ وَ اَللّٰهُ اَكْبَرُ اَللّٰهُ
Akbar Wa Lillahil Hamd.	اَكْبَرُ وَ لِلّٰهِ الْحَمْدُ.

We will certainly perform these Sunnats.

The Rules of Performing Salat of Eid :

The rules of the Salats of Eid-ul-Fitr and Eid-ul-Azha are the same. At first we shell stand behind the Imam, in rows. Then we shall have Niyyat saying this. "I am performing two rakat wajib

Salat of Eid-ul-Fitr with six takbirs facing quibla behind the Imam." And we shall say for Eid-ul-Azha- "I am performing two rakat wajib Salat facing quibla with six takbirs behind the Imam"

After having the Niyyat we shall say Allahu Akbar and raise both of our hands upto the ears. Then we shall recite Sana after binding Tahrima. Immediately after reciting the sana we shall say additional Takbirs thrice with the Imam. We shall raise our hands upto the ears thrice.

For the first and second time we shall make our hands free, for the first and second time not binding them saying Tahrima. We shall bind our hands after saying Takbir for the third time. Then the Imam will recite sura Fatiha and any other Sura. We shall go to Ruku and Sijda with the Imam. We shall stand up erect after that. The Imam will recite Sura Fatiha and any other sura at the second Rakat also. Then we shall also say with the Imam additional Takbir for three times. We shall make our hands free for the three times after raising hands upto the ears not binding them. For the fourth time we shall go to Ruku saying Takbir with the Imam. After that we shall recite Tashahhud, Darud and Dua Musura being sitted after Sijda. Then we shall complete Salat saying Salam with the Imam.

The Imam will deliver khutba after the completion of Salat. We shall listen to the khutba. Then we all shall have Munajat with the Imam.

Eid-ul-Azha : عِيدُ الْأَضْحَى

Eid means joy. And Azha means sacrifice (Qurbani). Eid-ul Azha means the joy of sacrifice. The great Prophet (Sm) said- "He who will sacrifice happily, will get rid of the fire of the hell" (Jahannam). Further he said "You will get a reward in exchange of each hair of the animals of Qurbani." So, we shall sacrifice with pleasure.

It is the best thing to divide the meat of Qurbani into three portions. We keep one portion for ourselves. We give one portion to our relatives and neighbours, another portion to the poor. So we, the rich and the poor share this joy.

Eid-ul Azha is celebrated commences on the tenth day of the month of Zilhajj. It has two wajibs. To perform the Salat and to sacrifice the animals.

Like the Salat of Eid-ul Fitr the Salat of Eid-ul-Azha is to be performed at the same time and in the same method. There is no difference.

The sunnats of Eid-ul Azha are the same as the sunnats of Eid-ul-Fitr also. There is only one difference. It is Sunnat to eat something on the day of Eid-ul-Fitr before the Salat of Eid. And it is sunnat to eat something after the Salat and sacrifice on the day of Eid-ul-Azha.

Qurbani



The second wajib of Eid-ul-Azha is the Sacrifice (Qurbani).

Hazrat Ibrahim (A) dreamt one night that the most Gracious Allah was instructing him to sacrifice his dear son Ismail (A). Hazrat Ibrahim informed this to his son. He accepted the desire of Allah . When Hazrat Ibrahim (A) was prepared to sacrifice his son, then Allah said, "Oh Ibrahim ! You have trully obeyed the divine command received in dream. Certainly it was a clear test! You have passed out at that successfully". (Sura Assaffat 105-107). Being pleased the most Gracious. Allah made the arrangements for sacrificing an animal. From that time the system of sacrificing animals has begun. So, we also sacrifice every year. Healthy and good looking animals are to be sacrificed.

Akika



Children are the dearest ones to the parents. The parents have so many duties/responsibilities to children. One responsibility is to perform Akika on the seventh day after the child is born and to give him/her a name. The dangers of the child are removed away through performing Akika. But there is no harm if Akika can not be performed. Akika can be performed by the similar animals which are appropriate for Qurbani. It is better to

perform Akika on the seventh day of the birth of the child. It can be performed in any other time, afterwards. The hair of the child's head should be shaved on the day of Akika. It is good to give away silver of the equivalent weight of the shaved hair.

Everybody can eat the meat of Akika. One portion is to be distributed among the poor.

Saom



Saom is one of the five Rukons of Islam. To abstain from eating and drinking and some other activities from the dawn to dusk, is called Saom. Saom is called Roja in Persian language.

Saom is one prominent pillar of Islam. The teaching, that Salat reminds us five times a day saom keeps us reminding that teaching every moment, throughout one month once in a year, During the Ramadan the taking of food and drinks is stopped for a fasting person from the last watch of night to sunset. At the time of Sehri they take food and drinks. As soon as it is Subhe Sadik, they stop taking food and drinks. Then they don't take anything till sunset, even though delicious food appears before them and they feel hungry and thirsty. Even they don't take a single drop of water, where there is nobody to witness. As soon

as Azan for magrib prayer is announced only then they take Ifter.

The Significance of Saom

1. Deep belief and faith are expressed towards Allah Ta'ala.
2. Deep obedience is expressed towards the great Prophet (Sm).
3. The satisfaction of Allah is gained.
4. The sympathy and compassion to others are created.
5. Restraint, sacrifice, generosity, brotherhood and kindness, along with other qualities are developed.
6. Physical and mental tranquility are gained.
7. Social bondage is formed as of sympathy for others, compassion and well-being is increased through fasting.
8. Abstaining from unjust and indecent activities.
9. The intention to help the poor and the beggars is created among the rich.

Allah has revealed the holy Quran in the month of Ramadan. So this month is a very sacred month. Allah has made Roza (fasting) compulsory for this one month, once a year. The great Prophet (sm) said: "The person who fasts properly in the month of Ramadan, becomes as innocent as a newborn baby".

The Takwa is created through Roza. Takwa means carefulness. He who maintains carefulness in the fear of Allah, can not commit any sin. The pain of hunger is realized if someone fasts. The teaching to help the destitutes can be obtained from Roza. Discipline in the matter of eating and drinking is created through fasting. The stomach can work properly. Many kinds diseases are cured and health remains sound.

The Niyat of Roza

The niyat of Roza is to be made in the month of Ramadan, after taking sehri at every night:

"O Allah! I have made Niyat for the farz Roza of tomorrow in the month of Ramadan. You, kindly grant my Roza."

Allahumma Laka Sumtu Wa	اللَّهُمَّ لَكَ صُمْتُ وَ
Ala Rizzika Aftartu.	عَلَى رِزْقِكَ أَفْطَرْتُ

Meaning: "O Allah! I have fasted for you only and I am having Iftar with the food given by you."

The Salat of Tarabee

The Salat of Tarabee should be performed after the Salat of Isha, in the month of Ramadan. The Salat of Tarabee is of twenty Rakats. This salat is Sunnat. The Prophet (sm) said: "All of the sins of the past of a person, who performs Salat of Tarabee in month of Ramadan is forgiven."

We shall fast in the month of Ramadan.

We shall perform the Salat of Tarabi regularly.

Zakat

الزَّكَاةُ

As Allah Has made Salat-Saom compulsory for us, Zakat is also compulsory for us. Zakat is a significant Rukon or pillar of Islam. The mentality of sacrifice is created among the Muslims through Zakat. The miserliness and the hankering after the riches are removed away. Zakat creates such a capability in the mind of believers that whenever it is needed to spend his wealth, in the way of Allah, he heartily does so.

Allah has created human beings. He has also bestowed men with various kinds of wealth for leading their life. But all the men of the world are not the possessor of the equal wealth. Somebody's wealth is much more than somebody else's less wealth. The rich has no want. And the poor has no end of want. Allah has instructed us to pay Zakat to remove away the want of the poor.

Allah has determined a portion from the wealth of the rich for the poor. The rich will pay off the due portion to the poor. This is the right of the poor.

Allah Said: أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

Meaning: perform Salat and pay Zakat.

The Prophet (Sm) said: الزَّكَاةُ قَنْطَرَةُ الْإِسْلَامِ

Meaning: "Zakat is a bridge of Islam (between the rich and the poor)"

Among the five rukons the position of Zakat is next to Iman and Salat. The meaning of Zakat is purity and advancement. Allah provides prosperity if Zakat is paid off. As a result their wealth increases. The poor can do business and trade and can make use of this if they get Zakat. In this way the wealth of the society increases also.

The Nesab of Zakat

Nesab means a fixed amount. The Nesab of Zakat is $7\frac{1}{2}$ tolas of gold or $52\frac{1}{2}$ tolas of silver or any other wealth worth its equal value. If a person possesses that amount of wealth for a complete year after his necessary expenditure, then Zakat is compulsory for him.

$\frac{1}{40}$ th of the Nesab amount of or the wealth is to be given away as Zakat. In such calculation Tk. 2.50 is to be given against Tk. each 100/- and Tk. 25/- against each Tk. 1000/- . Zakat is to be given for crops and domestic animals also. The rate of these things is of another type. We shall learn that later on.

Zakat can not be given to all. Zakat can be given to eight categories of people only. Who are entitled to get Zakat, are called Mashraf of Zakat. Mashraf means the heads of expenditure. Mashraf of Zakat are eight in number.

(1) The poor ones. (2) Destitutes. (3) A person who can be attracted to Islam (4) The slaves struggling to be liberated (5) Indebted ones (6) Helpless people living abroad or travelers. (7)

The persons who are dedicated to serve Islam (8) The employees appointed for collecting Zakat.

Allah becomes pleased, if Zakat is paid off. The wealth becomes purified and increases. The distinction between the rich and the poor is removed. Peace is established in the society. If Zakat is not paid, then Allah becomes displeased. The difference between the rich and the poor prevails, disorder is created in the society. There is also severe punishment in the life after death (Akhirat).

We shall pay Zakat as per calculation.

We shall serve the society.

We shall get rid of severe punishment in the life after death.

Hajj



Hajj is the fifth Rukon (pillar) of Islam. Hajj means to desire or to wish. To travel to holy Makka for visiting (Ziarat) holy ka'ba and some other holy places adjacent to holy ka'ba following some fixed rules and time is called Hajj.

Ka'ba is the House of Allah. It is the Quibla of the Muslims. All Muslims of the world perform their Salat facing the ka'ba. We also do that. During Hajj the rituals of moving around the holy ka'ba is the (Tawaf) and visited (Ziarat) of the holy ka'ba is performed.

Hajj is Farz for those people who have got the financial capacity to go to Makka and to stay there, after meeting their family expenses till their return. Hajj is Farz only once in a life.

Allah said: **وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا**

Meaning: " Hajj is a bounden duty for those who have the ability of making journey to perform Hajj for Allah".

The main steps in Hajj: wearing Ihram. Moving around Ka'ba (Tawaf). To run between the hills-Safa and Marwa. To stay at the field of Arafat. To spend night at Muzdalifa. To perform Qurbani at Meena.

The Three Farz of the Hajj

1. Wearing Ihram. 2. Moving around Ka'ba (Tawaf). 3. To stay at the field of Arafat. If any of these is dropped, Hajj is not performed fully. Ihram is - to wear cloths without stich. In spite of his having so much as cloths, he is present today in front of Allah in the state of a beggar. No coloured dress or perfume are allowed. Hair would not be cut.

No ornaments are to be used. One has to keep oneself away from all type of enjoyments. One has to consider one self as dead. The dua - "Labbaek Allahumma Labbaek, La Shareeka laka Labbaek, Innal Hamda Oan nimata Laka wal Mulk La Shareeka Lak" is to be



Arafat

recited with Ihram again and again while in Ihram.

One has to perform the Tawaf (moving around the holy ka'ba) immediately after reaching Makka. The black stone would be kissed each time at the beginning and at the end of Tawaf. Two Rakat Salat should be performed at the place named Makam-e-Ibrahim. One has to run between Safa and Marwa (sae'e) after coming out from here.



Mina



Muzdalifa

After that one has to stay at tents for five or six days. One has to listen to the instruction of khutba at the field of Arafat after one day's staying at the tent of Mina. Then the stones should be thrown returning to Mina after one night staying at tent. Then the sacrifice (Qurbani) should be done here.

To run between the hills Safa-Marwa (sae'e) at the time other than Hajj is called 'Omra'. 'Omra' is also worth of rewards.

The Hajj is an august gathering of the Muslims of the world. During Hajj innumerable Muslims from all of the countries of the world are gathered together. This is an excellent assembly. No body is concerned about the language, the complexion of the body and the race of the people around them. All of them are of the same dress, same aim and same identity. Every body is the

servant of Allah. Everybody is a brother to another. All of them stay for some days unitedly in this way. The people of one country makes inquiries about other countries. As a result the brotherhood and love is built up between the Muslims of the whole world. The same utterance in is every body's voice. "Labbaek Allahumma Labbaek". We are present O Allah! We are present at your court."

The sins of the past life are forgiven through Hajj. The Prophet (Sm) said: "The person who performs the Hajj becomes as innocent as a new born baby".

To Visit Madina (Ziarat)

The Hajjies visit Rawza Mubarak of the Prophet (Sm) at the Mosque of Nababi after going to holy Madina during Hajj. There are many places and evidences here connected attached to the memories of the Prophet (Sm).

Practical Duas (Prayers)

All power is of Allah. He is the Master of everything. We shall seek his help in all of our works. We shall pray to Him only. We shall start all the good deeds with His name. The Prophet (sm) said duas before doing anything. We shall also say the duas before starting our works. Some of the duas are mentioned below.

1. We shall say before starting each good deed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir Rahmanir Raheem

Meaning: "In the Name of the most Gracious Allah".

But if we forget to say Bismillah at the beginning, then as soon as we remember, we shall have to say-

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

Bismillahi Awalahu Wa Akhirahu

Meaning: "We are starting in the Name of Allah from the beginning to the end".

2. We shall say the dua before sleeping -

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

Allahumma Beismika A'mutu wa Ahiaa

Meaning: "O Allah! We sleep taking your name and awake also taking your name".

3. We shall say this dua awakening from sleep

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاْنَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

Alhamdu Lillahillazce Ahiana Ba'da Ma Amatana Wa Ilaihin Nushur

Meaning: "All the praise for Allah, Who has awakened us after the sleep, we shall return to him again".

4. We shall say this dua before entering the latrine and the urinal

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Allahumma Innee Auzubika Minal Khubusi wal khabais.

Meaning: "O Allah! I seek shelter to you from all unholiness and evil".

5. We shall say this dua at the time of coming out from the latrine and the urinal-

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذَى وَ عَفَانِيْ

Alhamdu Lillahillazi Azhaba Annil Aza Wa Afanee

Meaning: "All the praise for Allah. Who has relieved of my pain and has given me peace."

6. We shall say after sneezing -

اَلْحَمْدُ لِلّٰهِ

Alhamdu Lillah

Meaning: "All the praise for Allah"

7. And the person who will hear, he will say -

يَرْحَمُكَ اللّٰهُ

Iarhamukallahu

Meaning: "May Allah bless you".

8. We shall say this if we see any grave-

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْر

Assalamu Alaikun Iaa Ahlal Kubur

Meaning: "O dwellers of the graves! Be peace on you".

The four sentences were very much favorite to the Prophet (sm). He used to say very often these four sentences himself advised others to say. These are:

1.

سُبْحَانَ اللّٰهِ

Subhanallahi

Meaning: "I am declaring the Holiness of Allah"

2.

وَالْحَمْدُ لِلَّهِ	Walhamud Lillahi
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Meaning: "And all the praise for Allah"

3.

وَلَا إِلَهَ إِلَّا اللَّهُ	Wa La Ilaha Illallahu
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Meaning: "There is no one to be worshipped except Allah".

4.

اللَّهُ أَكْبَرُ	Allahu Akbar
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Meaning: "Allah is the Greatest."

The Prophet (Sm) said, two sentences are favourite to Allah which are easy to pronounce and significant in meaning. The sentences are:

- | | |
|--------------------------------|----------------------------|
| سُبْحَانَ اللَّهِ وَبِحَمْدِهِ | Subhanallahi Wa Bihamdihee |
|--------------------------------|----------------------------|

Meaning: "I am describing the Holiness of the most Gracious Allah."

- | | |
|------------------------------|---------------------|
| سُبْحَانَ اللَّهِ الْعَظِيمِ | Subhanallahil Azeem |
|------------------------------|---------------------|

Meaning: "I am describing the Holiness of the most Glorious Allah".

We shall learn and say these duas (prayers) properly. Allah will be pleased at this. As a result we shall be rewarded.

Cleanliness



Allah is ever Holy. So Allah likes the persons who are neat and clean. The Prophet (Sm) said. Cleanliness is a part of Iman.

So we shall be neat and clean. Then Allah and Rasul (Sm) will love us. Bad smell comes out from body of those who are not neat and clean. They are attacked by different diseases. Nobody loves the unclean dirty persons. Every body hates them.

We perform different works all day long. The clothes become dirty at this. The body sweats and smells bad. The body becomes dirty. So every body should take bath regularly and each part of the body should be cleaned.

The body should be cleaned with soap very carefully regularly. The hair should be cut short if it grows long. We see every thing with our eyes. So it is very important to keep the eyes clean. It is seen that there is dirt in the eyes after awakening from sleep. So we shall make our eyes and mouth clean after awakening from sleep. We shall clean our nose regularly. If not, the germs of the diseases collected within nose will pass into the body with breathing. As a result we shall be attacked by various diseases. Food is taken by chewing with teeth. The food particles remain stucked in the gaps of the teeth. So we shall clean our teeth every morning after rising from the sleep and at every night before going to the sleep brushing them very carefully. Other wise the food particles will get clogged in the

gaps of teeth and there will be bad smell inside mouth on rotting of the food particles. Pus and blood oozing and various dental diseases will occur. Meswak (ie. brushing teeth) is the sunnat of our dear Prophet (Sm).

We do all the works and take food with our hands. We must wash and clean hands before taking food very carefully. The feet become dirty for the movement on the roads. So the feet should be cleaned after finishing the works.

It is not enough to keep clean oneself but the environment should be kept clean. We shall keep clean all of our houses, compounds and furniture. We shall decorate our reading table beautifully.

The places around the house should be cleaned. The classrooms of the school should be kept clean. Everybody loves the person who keeps himself clean and keeps the environment clean.

The Prophet (Sm) loved to be neat and has instructed every one to be neat and clean.

It is an Ibadat (worship) to be neat and clean. We shall keep clean ourselves and the environment. We shall remove away if any object which can cause pain lies on road. Then Allah will love us. People will love us also.

Exercise

Essaytype Questions

1. What is Ibadat?
2. Why has Allah created us?
3. What are the merits of salat?
4. State the rule of performing four Rakat Farz Salat.
5. What do you understand by Ahkam of Salat? How many Ahkams are there and what are they?
6. What is the Wajib of Salat? Describe any seven.
7. What do you understand by Sijdah Sahu?
8. Write down the rule of performing Sijda Sahu.
9. When Dua kunut is read out? Write down Dua kunut on memorizing it.
10. How many Arkans are there in Salat and what are they?
11. Under what circumstance can the Salat be dropped out? Describe.
12. How the Salat of Janaza is performed? Write down.
13. Who is a Musafir? Describe the Salat of a Musafir (traveller).
14. Write down the dua of entering the mosque and exit from the mosque in Bangla.
15. Write down the etiquettes of the mosque.

16. What is Eid-ul-Fitr?
17. Write down the Sunnats of the Eid day.
18. What do you understand by Qurbani?
19. In how many portions the meat of Qurbani should be divided into? Who should be given the meat?
20. What is Akika?
21. What is Zakat?
22. What do you understand by the Zakat-e- Nesab?
23. Who should be given Zakat?
24. What good result can be gained through giving Zakat properly?
25. What do you mean by Roza?
26. What are the benefits of Roza?
27. Write down the dua of Ifter in Bangla.
28. What is Hajj?
29. What are the main steps of Hajj?
30. Why Hajj is called the great congregation of the Muslims of the world?
31. What have we to say when we forget to say Bismillah before starting any work?
32. What dua have we to say after sneezing?

33. Write down the dua which we have to say for grave dwellers in Bangla with meaning.
34. Which dua is to be said at the time of sleeping?
35. Which dua is to be said at the time of entering the latrine and the urinal?
36. Write down the four sentences which were very much favourite to the Prophet (Sm).
37. Why is it necessary to keep body clean? How can the body be kept clean?

Objective Questions

Put Tick Marks (✓) on the Right Answers

1. How many Rukons are there in Islam?

- | | |
|----------|---------|
| a. Seven | b. five |
| c. six | d. four |

2. Which sura is to be recited in each Rakat of Salat?

- | | |
|----------------|----------------|
| a. Sura Nas | b. Sura Ikhlas |
| c. Sura Fatiha | d. Sura feel |

3. How many Ahkams are there in Salat?

- | | |
|----------|----------|
| a. Five | b. six |
| c. seven | d. eight |

4. Which dua is to be said during Sijdah in Salat?

- a. Subhana Rabbial Ala b. Alhamdu lillah
- c. Subhana Rabbial Azeem d. Allahu Akbar

5. What is Bitr Salat?

- a. Farz b. Sunnat
- c. Wajib d. Nafal

6. What is Janaza Salat?

- a. Farz-e-Aain b. Farz-e-Kefaia
- c. Wajib d. Sunnat

7. How many Rakats are to be performed in Salat of Eid?

- a. Three b. six
- c. two d. four

8. Which is the third Rukon of Islam?

- a. Roza b. Salat
- c. Zakat d. Hajj

9. What is the quantiy of nesab in Zakat?

- a. Eight tolas of gold or fifty tolas of silver
- b. Ten tolas of gold or fifty one tolas of silver
- c. Five and half tolas of gold or sixty tolasof silver
- d. seven and half tolas of gold or fifty two and half tolas of silver.

10. What is the meaning of the word Zakat?

- a. Cleanliness
- b. Holiness and increasement
- c. Holy and beautiful
- d. Riches and wealth

11. In which month the Salat of Tarabee is to be performed?

- a. In the month of Muharram
- b. In the month of Ramadan
- c. In the month of Zilhajj
- d. In the month of Shawal

12. What is called ka'ba?

- a. Baitul Mukaddas
- b. Mashjid -e-Nababi
- c. Masjid-e-Aksa
- d. Baitullah

13. How many Farzs are there in Hajj?

- a. Five
- b. three
- c. six
- d. four

14. How the difference between the rich and the poor can be erradicated?

- a. Through salat
- b. through Roza
- c. through Zakat
- d. through Hajj

15. What is the meaning of the word Allahu Akbar?

- a. Allah is kind
- b. Allah is the strongest
- c. Allah is the Sustainer
- d. Allah is the Greatest

16. When larhamu kallah is to be said?

- | | |
|--|---------------------------|
| a. Noticing any grave | b. Awakening from sleep |
| c. Hearing the sound of any body's cough | d. At the time of gasping |

17. Who said this- Cleanliness is a part of Iman.

- | | |
|------------------------|---------------------------|
| a. Hazrat Abu Bakr (R) | b. The great Prophet (Sm) |
| c. Hazrat Omar (R) | d. Hazrat Ali (R) |

The Planned works

1. Demonstrate four Rakat Sunnat Salat.
2. The arrangements should be made for the demonstration of the salat of Eid.
3. The learners will demonstrate the Salat of Janaza in convenient place according to rule. The teachers will observe and help if necessary.
4. The students will clean house the compounds of their own house on the weekly holidays.
5. The students will clean the classroom one day a week.
6. The students will write down the four sentences in Arabic with meaning which were favourite to the Prophet (Sm).
7. The students will memorize and say to the teacher.
Those two sentences which are favourite to Allah and will say to the teacher.

Chapter - 3

Akhlaq or Character



Once a person asked the great Prophet (Sm)- "The most Gracious Allah has blessed human beings with innumerable gifts. Which is the most valuable one among these? The great Prophet (Sm) said: "Good character is the most precious gift".

Every body loves the person, who speaks the truth, does good deeds, maintains cleanliness, keeps word, he gets every one's affection. And if this person is of old age then everybody respects him. Every body says that his character is good. Every one has conscience, has intelligence. Everybody can understand which is good and which is bad.

Now we shall learn, what are the good deeds. These are to obey parents, to behave well with guests, to show kindness, to be kind to the animals, to nurse men, to nurse patients, to stand by the side of the poor, orphans, beggars, and the helpless ones. To support them, to help them. To behave well with them. To be on good terms with the neighbours, to stand by them in their dangers and difficulties. To behave well with the classmates, to speak the truth, to respect the teachers. To respect the elders and to be affectionate to the younger, to love them. to caress them.

The Prophet (Sm) said: **مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِرْ كَبِيرَنَا فَلَيْسَ مِنَّا**

Meaning: "The person who does not show affection to the youngers and respect to the elders does not belong to our group." These deeds and qualities are called Akhlaq.

On the other hand the bad deeds or the bad character is: to disobey parents, to behave with guest, badly to be cruel to the animals. To tell lies, not to honor the elders and not to be affectionate to the youngers. To break promises, to misbehave with orphans, beggars, poor. Not to be neat and clean, to cause sufferings to somebody. Oppression, terrorism, drug addiction etc. are always considered as bad practices to people. But we shall acquire the best qualities of the character and abstain from the blamable sides.

Service and Help to The Creation



We live in the society. There are rich people as well as the poor ones and also there are the needy ones. There are people who don't have money and wealth or landed property. If they have any, that is very small in quantity. They are poor and needy. They don't get food according to their need, don't get clothes, place to live, nursing or treatment in illness. Because they are needy and poor. They suffer from the scarcity of money. They don't have money to buy food, clothes and medicine . Their life is very miserable. We shall serve and help them always within our capability.

Our great Prophet (Sm) said, on the day of Last judgment Allah will say, I was hungry, you did not give me food. I was without clothes; you did not give me clothes. I was sick, you did not nurse me. Men will say, oh Almighty! You are free from all these necessities. Allah will say: There were needy and sick ones around you, if you would have nursed and helped them that would have been the service to me. I would have been glad.

We have come to know that, Allah becomes happy if we help human beings. He becomes much more happy if we serve and help the needy ones and the destitutes. But in spite of having scopes, those do not help the poor, do not serve the afflicted ones, Allah becomes displeased and unsatisfied with them.



The nursing of a sick person

We have mango, berry, jackfruit, coconut trees at our home. We have also the lichi, banana and papaya trees. We shall distribute some of the fruits of these trees to the neighbours around us. They will be happy at this. They will be much more happy, if they are poor. At this Allah will be satisfied with us.

Like fruits and grains we shall give the neighbours some vegetables, onions, garlicks. We shall be rewarded at this. Allah becomes happy. Similarly we shall distribute clothes. This is worth of rewards. Allah has instruction regarding this matter.

We shall show kindness to the other creations of Allah. We shall not cause pain to any animals, beasts and birds. We shall take care of domestic animals too.

There is in one Hadith: Once a woman saw a dog. The dog was very much thirsty and it was about to die. The woman felt sympathy. She held water at the dog's mouth bringing from a near by well. The dog got comfort drinking water and got its life back.



The woman showed kindness to the Allah's creature and nursed it. For this Allah was pleased with her. The woman had many vices in her life. The most Merciful Allah forgave all her vices.

The Prophet (Sm) said, show kindness to everything on earth. Allah will be kind to you.

The rule of Islam is to behave well with all, not to oppress any one. We shall abide by the rules of Islam. We shall behave well with everybody. We shall not cause pain to anybody. We shall not hurt anybody. We shall not tell lies, we shall help each other. We shall visit if somebody becomes sick or falls in a danger. We shall serve him, show sympathy to him. We shall help the poor, beggars and needy people secretly. We shall take care of the orphans. We shall give food at the mouth of the hungry ones, clothes to clothless. We shall teach the illiterates.

We shall not cause pain to animals. We shall not keep them without food. We shall not beat them cruelly.

We shall plant trees, preferring fruit trees. We shall take care of plants. Trees help us in many ways to lead our lives. There exists a poisonous gas in air, which is very much harmful for our life. This can cause our death. This is called carbon-di-oxide. The trees suck in carbon-di-oxide from air and exhales Oxygen. We live inhaling oxygen. Have we ever thought, how a great friend of us tree is! We shall behave well with this friend. We shall not cut down the trees, thoughtlessly.

We shall keep the environment habitable planting trees. We shall make environment beautiful. At this all the animals will be benefited. In this way we shall serve and take care of the creations of Allah. Allah will be kind to us.



Forgiveness

Forgiveness is a great virtue. If someone inflicts pain to some one else, causes oppression, then in spite of having the capability of taking revenge, if he lets that person go without taking revenge rather shows kindness to him, we call it forgiveness.

Human beings are "Ashraful Makhhlukat." This means the best of the creations. So men are very much dear to Allah. Allah loves men. Men get involved very often in sins and mistakes at the instigation of Saitan (devil). After that when he repents, he prays to Allah for forgiveness. They take oath not to be involved in any sin in future. Then the Merciful Allah forgives him.

If somebody does injustice to us, oppresses us, causes pain to us, we shall remember the forgiveness of Allah the Merciful. If somebody confesses his crime, we shall forgive him. We shall behave well with him. We shall advice him to be good. We shall pray to Allah for him. If someone gets involved in misdeeds out of poverty, we shall try to remove his poverty away.

Allah is Forgiver. He likes forgiveness. Allah loves them who suppresses anger and forgives others, but in spite of forgiving again and again, if some body commits crime recurrently, then he should be treated strictly. He should be punished. Then he will not commit sin again. The others will not dare to inflict pain to others unnecessarily. Then there will be peace in society. This is the teaching of Islam.

Patriotism



Bangladesh is our dear birth land. We love our country with all our heart. We will feel deep pleasure and get peace in our mind when we think about Bangladesh. Bangladesh is a beautiful, green country. The scenery of green grains, green forests, trees, grass and creepers covering the horizon, is very pleasant. The scenery of rivers flowing zigzag with a rippling sound, rows of high and low earthen hills of, pieces of clouds floating in the sky, the sight of falling down of rain now and then, charm us. So Bangladesh is our dear land.

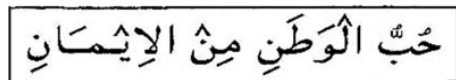
Our great Prophet Hazrat Muhammed (Sm) loved his birth land, Mecca with all his heart, So, when he left Mecca for the Hizrat to Medina, being tortured by the kafirs (non-believers) of Mecca, then he said looking back at Mecca again and again with afflicted eyes:

**"Oh City of Mecca! You are my birth land,
I love you.
If my own tribe would not have compelled me
To leave my country,
I would have never left you behind."**

It is understood from the incident mentioned above, how much profound love the great Prophet had towards his own land Mecca.

The Arab scholars said:

"Hubbul Watani Minal Iman"



Meaning: "Patriotism is a part of Iman (belief)".

We love our country very much. And we love all the resources of the country very much also. Everybody of us should pay attention towards the resources of the country, so that these are not wasted.

Some students cut the high and low benches and cut corners of the tables of the schools by knives, damage electric bulbs and switches of the fans. Some write down indecent words on the benches, tables and walls, some drop small pieces of bricks inside the letter boxes wickedly. These are not right things to do. It is not right to spoil the flowering trees and plant, planted in rows by road side of the streets. Those who commit this type of offences, are the enemies of the country.

At the finishing of the cooking the gas cooker should be turned off. Many do not turn off cookers when the cooking is finished resulting misuse of gas. Many do not turn off the water taps of the toilets and bathrooms, and uses more water than they need. This causes the misuse of water. The misuse of electricity does not happen if the electric bulbs and fans are switched off after the teacher leaves the classroom finishing the lesson. The country can prosper if we can stop these types of misuses.

Allah said in the Holy Quran: وَلَا تُسْرِفُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: "Do not misuse. Certainly Allah does not like the misusers."

We shall love our country, stop misusing of all kind of resources. We shall forbid the neighbours and friends to do any kind of misuse.

Co-Operation to Good Works and Hinderence to Bad Works.

التَّعَاوُنُ عَلَى الْبِرِّ وَالْإِثْكَارِ عَلَى الْإِثْمِ

Allah has created this world in a beautiful way. He has instructed mankind to make a beautiful good living place. Many disorders can be created in many ways, danger and difficulties may come. Allah has nominated men as the Prophet's representatives, so that no unrest takes place. Caliph means representative. The duty of a Caliph is the representation of Allah, to abide by His ordeals and motivate others to carryout His rules and regulations. All of us should abide by the orders and prohibitions of Allah and the Prophets. If we want to do that, we have to do good works. We have to cooperate others to do good works. And we have to resist if some body commits any crime or offensive deeds. Then there will be prosperity every where. The justice will be established everywhere. It will be possible to preserve the law and order situation of the country. The torture of the oppressor will be stopped. The fighting, murder and malice and hatred would be erradicated. Nobody will oppress any one. There would be peace in the whole world. Men can live peacefully. As a result the worship of Allah would be performed easily and comfortably.

Allah said in the Holy Quran:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ

Meaning : "Cooperate/help each other in doing good and do not help any body to commit sins and evil works" - (Sura Maeeda: 2)

The great Prophet Hazrat Muhammad (Sm) and his companions (shahabies) always helped each other to do good works and to prevent committing sins. If anybody committed any sin by mistake or secretly, he used to come to Prophet (Sm) and confessed his crime and prayed for forgiveness.

The great Prophet (sm) has instructed, "If somebody commits sin and any of you can witness it then he will resist him with his strength. And if he is unable to do that, then he will try to correct him with advice If he can not even do that then at least he will hate that person.

We shall help each other in doing good works. We shall help, people of the locality carrying soil on head for constructing the roads. We shall also take part in it. We shall participate in the cleaning of the surroundings of the school. We shall join the cleaning of the water-hyacinths from the adjacent ponds of the school. We shall teach the illiterate helping hands of the house. We shall abide by the commands of Allah and the Prophets.

Honesty



Honesty and truthfulness are great virtues of men. He who possesses this virtue, he is called honest and truthful. Honesty is very much dear to Allah. So Allah loves the person, who possesses this quality. Honesty always leads men to honest deeds. Honest deeds show him the way to heaven (Jannat). Honesty abstained men from sins and crimes. Because, an honest man thinks that if he commits sin, and somebody asks him regarding this, then he can not tell lies. He will be compelled to confess. Then he will be punished. He will be ashamed and will not commit sin henceforth.

Once a man came to the Prophet (Sm) and said that he has committed quite a few sins. He has determined to give up one from them firstly. He asked the Prophet (sm), which one will he give up at first? The Prophet (sm) advised him to give up firstly to tell lies. Afterwards that man never told a lie. Even he was abstained from committing sins fearing that he could not tell lies if somebody asks him about his evil doings.

We shall come to know now a beautiful incident about honesty and truthfulness.

Once upon a time many knowledge seekers used to travel to Bagdad from the town of Jilan of Iran for education. One day the mother of Barapir (The great saint) Hazrat Abdul kader Jilani (R), sent him to Bangdad with a group of merchants. At

the time of departure, his mother sewed forty gold coins inside the sleeves of his dress in a manner that one cannot understand anything from outside easily. His mother said him to spent the gold coins from the sleeve, if there will be any need for money. On the way a group of dacoits attacked their group. The dacoits snatched away whatever they got searching every one's body. One of the dacoits asked Hazrat Abdul Quader Jilani what belongings he had, not getting anything from the search of his body. He said to the dacoit, his mother sewed forty gold coins inside the sleeves of his dress. The dacoit instantly brought out the gold coins cutting his sleeve. The gang leader said to him with astonishment; if he had kept secret the incident of his mother's sewing of the gold coins, then the dacoits would not have got those coins. Why had he disclosed that? Hazrat Abdul Quader Jilani (R) said, his mother ordered him to speak the truth always. So he did not conceal it. The gang leader returned him back the gold coins charmed by his honesty. The gang leader along with his group was charmed hearing this utterance of the boy. They all prayed for forgiveness and gave up plundering forever. So honesty and truthfulness are so dear to Allah.

We shall learn another story about honesty:

Hazrat Omar (R) was the second Caliph of Islamic State. Justice prevailed in all spheres of his state. The judgment was used to be dispensed immediately after occurring any thing unjust. There was rule for appropriate punishment for punishable crimes. He used to be informed about the real condition of the ordinary people in disguise at the darkness of the night, moving around lanes and by lanes of Medina. At one night he happened

to come near a small hut when he was moving around the streets of Medina. He heard the conversation of a mother and her daughter inside the hut. The mother said to her daughter in the morning to increase the quantity of the cow-milk after milking the cow, mixing water. The daughter said to her mother if the Caliph could know this, they would be punished severely. The mother said, the Caliph or the people of the Caliph could not see this. The daughter said to her mother, if it is not seen by Caliph Omar (R) or his people, one must see this. Nobody can escape His eyes. He is Allah. Allah is always watching everything.

Caliph Omar (R) returned back to home after hearing this conversation of the mother and the daughter. He was specially charmed by the honesty and truthfulness of the girl. He arranged the marriage of his eligible and dear son with that truthful daughter of the poor woman. This girl was the grandmother of another righteous Caliph Omar Ibn Abdul Aziz (R).

Serving The Parents

بِرَّالْوَالِدَيْنِ

The parents are the nearest persons to us. None can love us more than our parents. Our parents love us more than their lives after we are born in the world. They bring up us, clean our bodily excretion at our infancy with great care. Very often they feed us without taking food themselves if there is want of food. They do not sleep at all, in our illness. Their worries continue until we recover fully. They feel pleasure in our joy, and feel sorry in our pain. **Allah said in Holy Quran:**

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Rabbirhamhuma Kama Rabbaanee Sagira.

Meaning:" Oh our Cherisher, our parents brought up us at our infancy, with that kindness and affection, similarly have mercy on them." (Sura Boni Israil -24).

It is our duty to be obedient always to our parents. We have to honor and respect them. We should take care of them always when we grow up. After their death we have to pray to Allah for the salvation of their departed souls performing Nafal Salat, offering Sadka and charity. If our parents are pleased on us Allah will be pleased with us. If the parents are not happy, we shall be deprived from the bounty of Allah.

Now we shall learn a nice exemplary story about the taking care of parents. A mother becomes sick very much in the town of

Bustam in Iran. Her son always took care of her. The mother also loved him very much. The mother asked her son for drinking water at one evening. When the son came with a glass of water he saw that his sick mother had already fallen in to sleep. He did not awake his mother anticipating her discomfort due to awakening from sleep. He thought, when mother would awake again, he would give her water to drink. He thought, it would be late to give her water if he himself would have fallen into sleep. Mother would suffer. He did not sleep any more. He had been standing for the whole night holding the glass of water in his hand.

At the last part of the night, mother saw awakening from sleep, the son was standing, holding the glass of water. He said to his mother, you wanted to drink water at night, I saw no water in the pitcher. So I had to bring water from the far away well and then I saw that you had fell asleep again. Mother said, why didn't you call me? The son said, I did not call you thinking you might be disturbed.

The tears of joy fell down from the eyes of the mother hearing this from the son, dearest of her heart. Mother prayed to Allah with all her heart for her son's ultimate success in the world and in the life after death Allah granted the prayer of the mother. The son was known as the world's famous saint later on . He is the world famous Hazrat Biazeed Bustami (R).

The prophet (Sm) said: الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

(Al Jannatu Tahta Akdamil Ummahati)

Meaning: "The heaven lies under the feet of the mother. We shall always obey our parents "

We shall be always obedient to our parents.

We shall always respect and honour them.

We shall always serve them.

We shall never disobey them.

We shall pray to Allah for their salvation in the life after death (Akhirat).

Exercise

Essay Type Questions

1. What are the good qualities of human character?
2. What are the bad sides of human character?
3. Whose lives are very miserable? What will you do to them?
4. Describe the holy saying of the Prophet (Sm) regarding service to men?

5. Describe with whom Allah is pleased and with whom He is not?
6. In what way can we serve and help people?
7. What will Allah say at the Last Judgement day regarding service to men?
8. Allah will be served by serving who? Describe.
9. Trees are our friends- - explain.
10. Describe the incident of the woman about kindness to animals mentioned in Hadith.
11. What is mother? Write down what you know about this.
12. What do you understand by Ashraful Mukhlukat? Why Mankind is called Ashraful Mukhlukat?
13. What is patriotism? Why shall we love our country?
14. Write down the feeling of the Prophet (Sm) at the time of Hizrat.
15. Write down the incident of Abdul Kader Jilani (R) about Truthfulness.
16. Describe the incident of the mother and daughter regarding Truthfulness.

17. What is misuse? Give the description of misuses.
18. Describe the saying of Allah about the co-operation to good works and hindrances to bad works.
19. Describe the saying of the Prophet (Sm) regarding the co-operation to good works and non co-operation to bad works.
20. Write down the prayer for parents with its meaning which Allah has taught us.
21. Narrate the incident of Bayezid Bustami (R) about taking care of the parents.

Objectives

Put tick marks (✓) on the right answers

1. Which is the good quality of human character?

- | | |
|-----------------------------|---------------------|
| a) To disobey parents | b) to serve men |
| c) to cause pain to animals | d) not to keep word |

2. Which is the bad side of the character?

- | | |
|-----------------------|---------------------------|
| a) To speak the truth | b) to respect the teacher |
| c) to tell lies | d) to nurse the patients |

Chapter-4

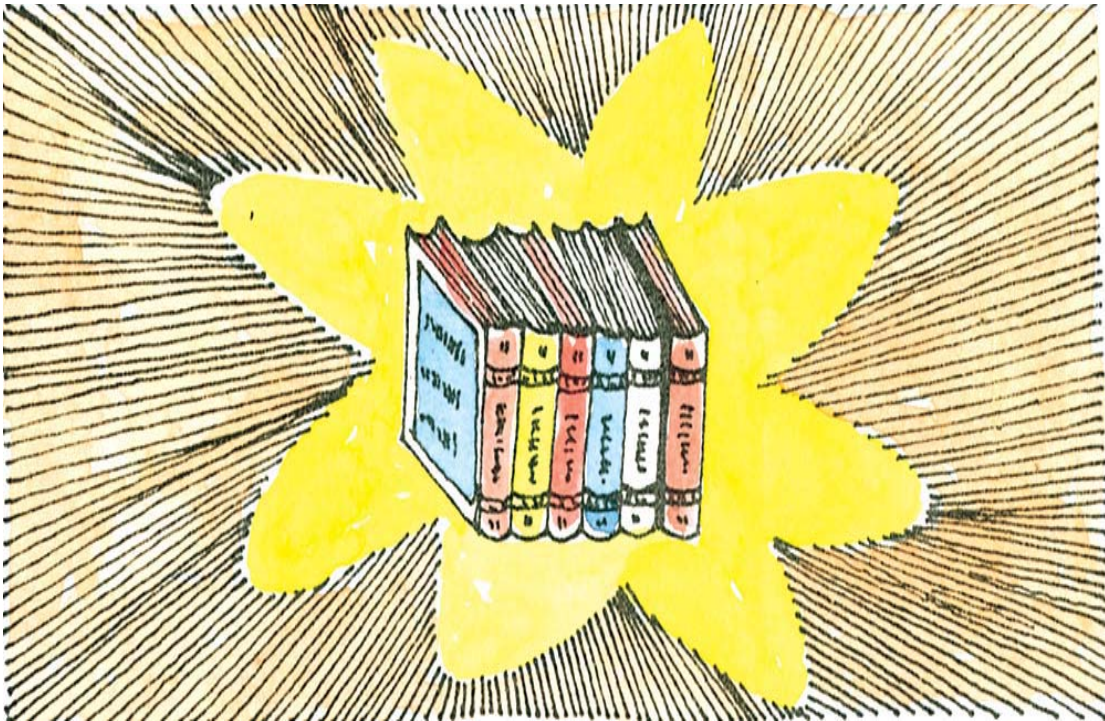
Teaching Of The Glorious Quran

تَعْلِيمُ الْقُرْآنِ الْمَجِيدِ

Introduction to the Quran

Allah says, **بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ •**

Meaning: Of course, this is the Glorious Quran, kept preserved on the guarded board Lauhi mahfuz.



The Glorious Quran is the Messages of Allah. It is our holy

religious book. It is the last and the greatest revealed book. Allah has sent this book to His last and concluding Prophet Hazrat Muhammad (Sm) through the angel Jibraeel (As)

Allah, the Gracious has sent this holy book as guide of mankind. He sent it to show them the right and the best way of life. The glorious Quran contains the description of the works and behaviours with which man can get peace and prosperity in this world and salvation from Jahannam (the hell-fire) and get eternal bliss in Jannat (the heaven) in the life after death. The Glorious Quran is the source of all sorts of knowledge and Science. It is the Guide of mankind. It shows the distinction between the right and wrong; between false-hood and truth between good and bad.

There are four aims in the recitation of the Holy Quran :

- a) To recite correctly
- b) To understand its meaning
- c) To do the biddings of the Quran.
- d) To refrain from what He has forbidden.

Our beloved Prophet (Sm) was always in the habit of reciting the Holy Quran. His companions would also regularly recite the holy Quran with the same intention. The best time of the recitation of the Quran is just after farz prayer.

Now, let us prepare a list of the benefits of reciting the Holy Quran.

We shall be able to know about Allah, about the whereabouts of His messengers, about His angels, about the life after death and about Jannat and Jahannam if we study the Quran with meaning.

Moreover, the close study of the holy Quran would help us to know about the former Prophets and Messengers and about their followers. The Glorious Quran informs about the former opposers who disobeyed the orders of Allah and His Prophets and Messengers face the evil consequences.

Man is the best creation of Allah. Studying the holy Quran we shall be able to know what should be our works and behaviours compatible to our elevated position. Besides, whom we shall obey and whom we shall not obey, whether is the honour and success and what will bring us failure and dishonour, will also be learnt from the Holy Quran.

So, let us make a list of the benefits what we shall get from the recitation of the Quran with meaning.

We all would learn to study the Holy Quran with meaning and recite it regularly.

Tajbid



There are many languages in the world. Each nation speaks in its own language. They express their feelings in their own language. We are Bangladeshi. Bangla is our mother tongue. We speak in Bangla and express our feeling through it.

The Glorious Quran is revealed in Arabic. Because the mother tongue of our Prophet (Sm) was Arabic. So the Glorious Quran has been revealed in Arabic. This holy book should be pronounced and recited.

Of course it is a fact that the right meaning of the holy book of Allah can be found if it is pronounced correctly and properly and then also piety is expected. On the other hand meaning becomes changed if the glorious Quran is not recited correctly. Even some times Salat is not performed correctly.

Tajbid is an Arabic word. Its literal meaning is to arrange, decorate and beautify. In Islamic terminology to know Makhraj and sifat of every letter of the holy Quarn and also to know the use of madd and gunnah and the correct way of pronunciation is called Tajbid.

Makhraj means the place of pronunciation (where from the sound comes out) and sifat (characteristic) is the special rule or technique of pronunciation.

It is necessary to know the tajbid for reciting the Quran correctly. Allah has commanded us to recite the Quran nicely and correctly. He said:

"Wa-rattilil Qurana tarteela"

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

Means : "Recite the Quran slowly and clearly."

Makhraj

الْمَخْرَجُ

The meaning of the word Makhraj is the place of coming out (the pronunciation). We know that there are 29 letters in Arabic language. Different words are pronounced from different places of the mouth while pronouncing the words in Arabic language. Sometimes from tongue, sometimes from palate, sometimes from teeth, sometimes lips or throat - the letters are pronounced from these places of mouth.

To know the Makhraj of any Arabic letter Jajm or Sakin should be given on it and Alif having harakat should be placed to the right of it. Then while pronouncing - the place where the sound is stopped, is the Makhraj or pronouncing place of that letter. For example **أَب** = Alif ba jabar 'Ab'. Here during the pronunciation of letter **ب**, sound is stopped at two lips. So, makhraj of the letter **ب** is both the lips of the mouth. Similarly, **أَخ** = Alif Kha jabar 'Akh'. Here the sound is stopped at the larynx to pronounce the letter **خ**. So, the Makhraj of the letter kha is the larynx.

Thus 29 letters of Arabic language are pronounced from 17 places of the mouth. The places are: cavity of nose & mouth, tongue, palate, uvula, base, middle, and end part of the larynx, upper lip, two teeth of upper and lower jaw, etc.

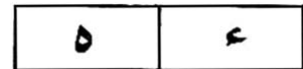
Now, let us make a list of those places of our mouth from where the Arabic words are pronounced.

Sl. No.	Letter	Makhraj Places of pronunciation

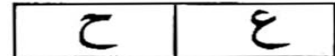
Description of the 17 Arabic Makhraj (outlets of pronunciation).

1. These two letters are pronounced from the base of the larynx

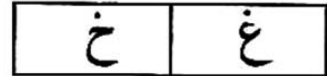
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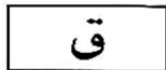
2. These two letters come from the middle part of the larynx -



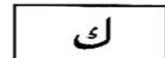
3. These two letters are pronounced from the upper part of the larynx -



4. The base of the tongue touches the pallet when this letter is pronounce



5. A small upper portion of the base of the tongue touches the upper palate when pronouncing this letter -



6. When the middle part of the tongue touches the upper palate gives these three sounds are pronounced- ج ش ی
7. When the side of the base of the tongue touches the upper molar tooth, comes out the pronunciation of - ض
8. When the side of the tip of the tongue, touches the upper teeth comes the sound of one letter - ل
9. When the tip of the tongue touches the palate it gives the sound of this letter - ن
10. When the back side of the tongues touches the upper jaw pronunciation of comes of this letter- ر
11. There are three letters which are pronounced being touched with lower end of the upper teeth. These are - ت د ط
12. The tip of the tongue, when comes in contact with the first part of the two teeth of the lower jaw comes the pronunciation of - ز س ص
13. When the tip of the tongue touches the first part the upper two teeth comes the pronunciation of these letters - ث ذ ظ

14. When the wet part of the lower lip touches the upper two teeth comes out the pronunciation of this letter -

ف

15. These three letters are pronounced from two lips -

م	ب	و
---	---	---

This letter is pronounced from the wet part of the lip -

ف

This letter is pronounced from the dry part of the lip -

ب

16. These madd letters are pronounced from the cavity of the mouth -

بی	بو	با
----	----	----

17. These gunnah sound comes from the base of the nose -

ان	ثم
----	----

Now Let us prepare a list of makhraj and try to pronounce according to the rules of makhraj.

Let us know the places of makhraj of the Arabic letters with the help of the figure given below. We shall pronounce according to proper makhraj.

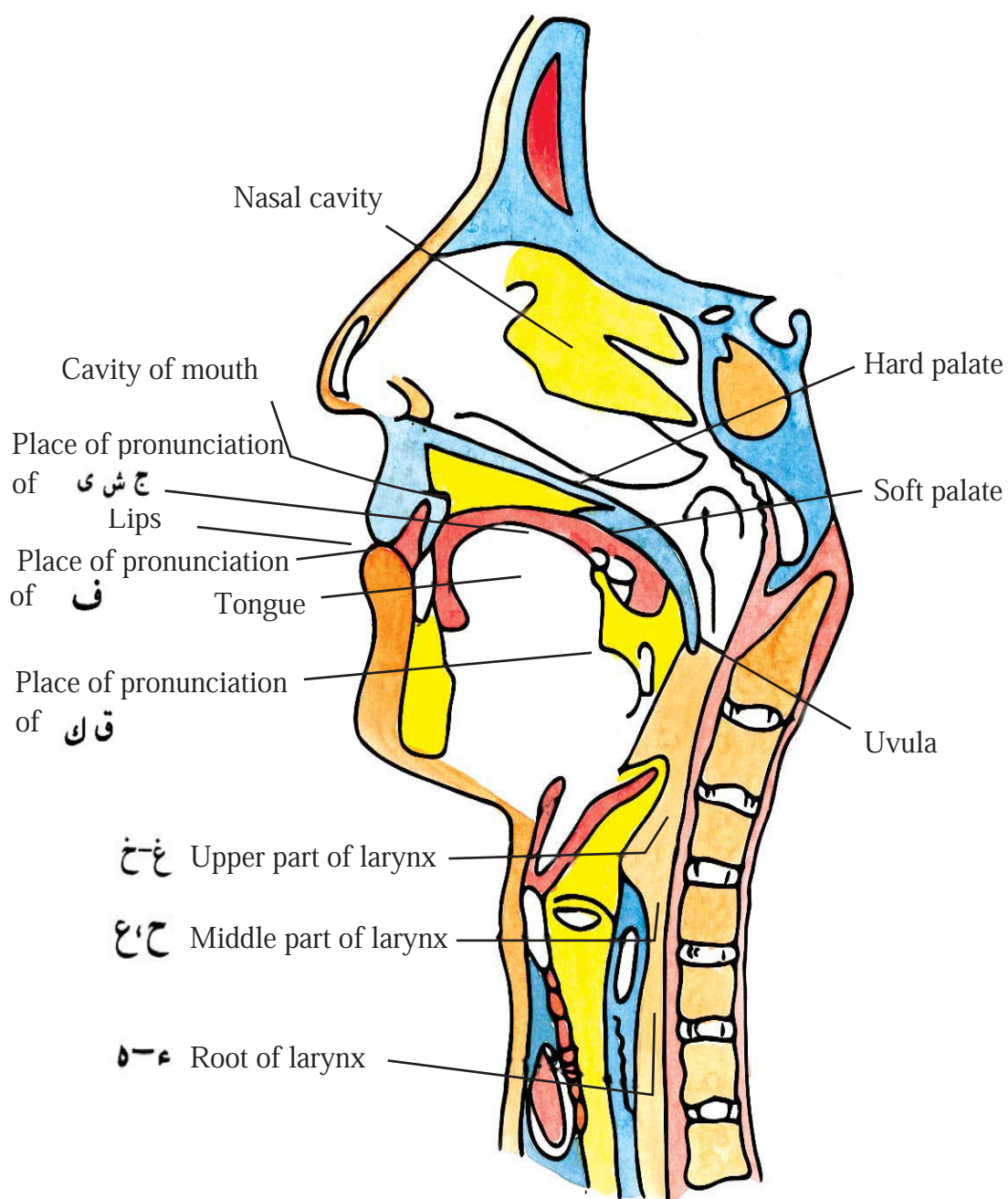


Chart-1

1. The teacher will pronounce correctly. The students will listen attentively.
2. The learners will pronounce. The teacher will observe.
3. That is how the practice will continue up to chart 8.

Hearing and pronouncing

كَادَ	قَادَ	جَارَ	زَارَ
قَالَ	كَالَ	هَالَهٗ	حَالَهٗ

Reading and writing

خَلَقَ	ذَكَرَ	رَفَعَ	حَشَرَ	كَسَبَ
وَسَقَ	وَقَبَ	وَلَدَ	وَهَبَ	وَجَدَ

Chart-2

Listening and Pronouncing

سُورَةٌ	صُورَةٌ	جَمِيلٌ	زَمِيلٌ
حَارِبٌ	هَارِبٌ	يَسِيرٌ	يَصِيرٌ

Reading and writing

سَفَرَةٌ	رَقَبَةٌ	لَمَزَةٌ	هَمَزَةٌ	بَرَرَةٌ
صِرَاطًا	عَطَاءً	غُشَاءً	كِرَامًا	لِبَاسًا

Chart-3

Listening and Pronouncing

قَادِمٌ	خَادِمٌ	يَشِينُ	يَصِينُ
قَلِيلٌ	خَلِيلٌ	سَلَقَ	سَلَخَ

Reading and writing

أَثِيمٌ	أَلِيمٌ	عَظِيمٌ	كَرِيمٌ	نَعِيمٌ
بَصِيرًا	خَبِيرًا	يَسِيرًا	يَتِيمًا	مَفَازًا

Chart-4

Listening and Pronouncing

مُمِيتٌ	مُمِيطٌ	يَبِيدُ	يَبِيضُ
تَقْرِيرٌ	تَكْرِيرٌ	عَقَارِبُ	أَقَارِبُ

Reading and writing

صَوَابًا	كِتَابًا	شَرَابًا	ثَوَابًا	قَرِيبًا
قُعُودٌ	شُهُودٌ	شَهِيدٌ	مَجِيدٌ	عَابِدٌ

Chart-5

Listening and Pronouncing

إِهْرَامٌ	إِحْرَامٌ	كَرْبٌ	ضَرْبٌ
عَلِيمٌ	أَلِيمٌ	بَعْدُ	بَعْضٌ

Reading and writing

أَخْرَجَ	أَرْسَلَ	أَغْطَشَ	أَفْلَحَ	أَكْرَمَ
يَفْعَلُونَ	يَعْمَلُونَ	يَضْحَكُونَ	يَدْخُلُونَ	يَنْظُرُونَ

Chart-6

Listening and Pronouncing

بَارِحَةٌ	بَارِزَةٌ	سَلَامَةٌ	ثَلَاثَةٌ
سَالِمٌ	ثَالِثٌ	سَمَرٌ	ثَمَرٌ

Reading and writing

مَبْتُوثٌ	مَشْهُودٌ	مَخْتُومٌ	مَحْفُوظٌ	مَمْنُونٌ
مَذْبُوبَةٌ	مَصْفُوفَةٌ	مَسْغَبَةٌ	مَثْرَبَةٌ	مَقْرَبَةٌ

Chart-7

Listening and Pronouncing

أَلْهَرَمُ	أَلْحَرَمُ	أَلْأَذُنُ	أَلْإِذْنُ
سَمَاءٌ	سِمَاعٌ	سَأَلَ	سَعَلَ
شَامِرٌ	سَامِرٌ	فَارِشٌ	فَارِسٌ

Reading and writing

ثَقُلْتُ	نُشِرْتُ	كُشِطْتُ	سُطِحْتُ	حُشِرْتُ
خَلَفْنَا	أَنْزَلْنَا	أَنْذَرْنَا	وَضَعْنَا	رَفَعْنَا

Chart-8

Listening and Pronouncing

قَرَبَ	خَرَبَ	هَمَّامَ	حَمَّامَ
حَقَّ	حَكَّ	مَسَّ	مَصَّ
يَشُقُّ	يَشُكُّ	تَامَّةً	طَامَّةً

Reading and writing

مَدَّتْ	حُقَّتْ	خُفَّتْ	تُبَّتْ	تَخَلَّتْ
زُوجَتْ	سُجِرَتْ	فُجِرَتْ	سُيِّرَتْ	عُطِلَتْ

Waqf (Pause, Sign Of Stopping)

الْوَقْفُ

'Waqf' is an Arabic word. Its literal meaning is to stop or to give a pause. In the term of tajvid waqf is the pause between two breathings. In every waqf the last letter of the last word will get 'jazm'. This is called sakin alss.

No work becomes satisfactory and pleasant if it is done without break. As for an example if a vehicle or a machine is run non stop, there is every possibility of its being damaged or of happening of an accident.

Similarly, we also do not study continuously or without any break, nor do we do any work continuously, rather we give some break while doing any work. As a result we get pleasure and interest in the study or in any work. It enhances our attention and increases our energy.

Even, when we talk we do not speak non-stop, or without punctuating pause. We give pause or we stop at intervals. Similarly, pauses should be given at intervals when reciting the holy Quran by which there occurs on possibility of any distortion of the meaning of the ayat.

The waqf can not be done without giving jazm'or sakin at the last latter of the word. If it is needed to do waqf before sign of stopping then one can stop at the time of the reciting Holy Quran. But the recitation should be started from the very word,

where it was stoped.

Following are the stop signs :

- = This sign indicates the finishing of the sentence. This is called "waqf tamm" (full stop). One should stop here.
- م = This is called 'waqf lazim'. It says that the reader must stop here. Because, if not stopped there is possibility of the change of the meaning.
- ط = This sign is called 'waqf mutlaq'. Mutlaq means general. It is like comma. It indicates that a short break is better here.
- ج = It is called 'waqf jayez'. Here one may or may not stop, but stopping is the best thing to do.
- ز = It is called 'waqf mujawaz'. Mujawaz means approved. It is better not to stop here.
- ص = It is called 'waqf murak-khas'. Murakkhas means approved. It is better not to pause here. But pause is permissible in case the reader's breath finishes.
- ق = In this sign though some difference of opinion is there regarding breaking or not, but most of the rhetorical are of opinion, not to break here.
- قف = Here stopping is better.

لا = This sign says not to stop or break. One must not stop if the sign is in the middle of the sentence. But if the sign is at the end of the sentence on the round (?) mark then one can stop here.

صل = This sign says stopping and not stopping both are permissible.

صلة = This sign says, continuing to read (without breaking) is better.

س = This sign says little pause is better, but the breath should be continued. In the whole Quran this sign exists in eight places.

Idgam And Gunnah

الْإِدْغَامُ وَالْغُنَّةُ

Gunnah is a technique to recite Holy Quran correctly. It means keeping sound in the nose for some time. Idgam is an added pronunciation.

We learnt that Arabic letters are 29 in number. From these 29 letters م (meem) and ن (noon), if they get tashdid (ّ) they will give humming sound (keeping the sound in the nose for some time). Gunnah is wajib. The smallest duration of gunnah sound is equal to the prolonging of one Alif; as :

إِنَّ (Inna), عَمَّ (Amma), ثُمَّ (Summa) etc.

According to the expert readers of the Quran gunnah is wajib (must be followed). So, in tajvid (technique of pronunciation) the importance of gunnah is enormous. In reciting the Quran correctly and beautifully gunnah's role is very significant.

Idgam

We have to know another thing which is essential for reciting the Quran correctly. That is Idgam. The combined pronunciation of two letters is called Idgam. Idgam is of two kinds; (1) Idgam with gunnah (2) Idgam without gunnah. و, ن, م, ي

These four letters are pronounced with gunnah :

On the other hand, if ر and ل come after noon sakin and tanvin (= _ =) then these two letters are pronounced without gunnah. It is called Idgam without gunnah. Such as: etc.

مِنْ رَبِّكُمْ، رَزَقَاكُمْ

Surah Al-Feel

سُورَةُ الْفِيلِ

revealed in Makkah (Verse-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

Alam tara kaifa fa'ala Rabbuka bi- ashabil feel.	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝
Alam yaj'al kaidahum fee taddleel.	أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝
Wa arsala alaihim tairan Ababeel.	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝
Tarmeehim bi-hijaratim min sijjeel.	تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝
Fajalahum ka-'asfim ma'kool.	فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

Meaning :

1. Have you not seen how did your Lord deal with the owners

of the elephants?

2. Did He not bring their stratazm to nothingness?
3. And sent over them flights of birds named Ababeel.
4. Which pelted them with stones?
5. Thus he made them like the devoured grass.

Surah Al Quraish

سُورَةُ قُرَيْشٍ

Revealed in Makkah (Verse-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

Lieelafi Quraish. Eelafiheem rihlatash-	لَا يَلْفُ قُرَيْشٍ ۝ إِلْفِهِمْ رِحْلَةَ
shita-i-was-saif Fal-ya'budoo	الشِّتَاءِ وَالصَّيْفِ ۝ فَلْيَعْبُدُوا
rabba hajal baiti Allazee at'amahum	رَبَّ هَذَا الْبَيْتِ ۝ الَّذِي أَطْعَمَهُمْ
min jooi un-wa- amanahum min Khaufin.	مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝

Meaning:

1. There is affection of the Quraish
2. Affection for the journey in summer and winter
3. So, let them worship the Lord of this house.
4. Who has fed them against hunger and made them safe from fear.

Surah Al-Ma'uoon**سُورَةُ الْمَاعُونِ****Revealed in Makkah (Verse-7)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

A-ra'aitallazee yukazzibu biddeen	أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّينِ ۝
Fa-zalikallazee yadu'ul yateem	فَذَٰلِكَ الَّذِي يُدْعُ الْيَتِيمَ ۝
Wa-la yahuddu 'ala ta'amil miskeeni	وَلَا يَحْضُ عَلَى طَعَامِ
Fa-wailul-lil-musalleen	الْمِسْكِينَ ۝ فَوَيْلٌ لِّلْمُصَلِّينَ ۝
Allazeena hum-'an salatihim sahoon.	الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝
Allazeena hum yuraa-woona	الَّذِينَ هُمْ يَرَّائُونَ ۝
Wa-yamna'yoonal ma'yoona.	وَيَمْنَعُونَ الْمَاعُونَ ۝

Meaning:

1. Have you seen the person who denies the Deen, (religion)?
2. That is the person who harshly repels the orphans.
3. And does not encourage (others) to feed the destitute.
4. Then woe to those who perform salat
5. They are heedless of their prayers.
6. Who display the show of piety?
7. And refrain from helping in things of the household necessity.

Surah Al-Kawthar**سُورَةُ الْكَوْثَرِ****Revealed in Makkah (Verse-3)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

Inna 'a-t-wainakal kawthar.	إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝
Fa-swalli-li-rabbika wan-har	فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝
Inna Shani-aka huwal 'abtar.	إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

Meaning :

1. Verily I have given you the abundance.
2. So, pray to your Lord and offer sacrifice (for Him)
3. Surely it is your insulter, who is without posterity.

Surah Al-Kafirun**سُورَةُ الْكَافِرُونَ****Revealed in Makkah (Verse-6)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

Qul Ya-'ayyuhul Kafirun.	قُلْ يَا أَيُّهَا الْكَافِرُونَ ○
La a'budu ma ta'buduna.	لَا أَعْبُدُ مَا تَعْبُدُونَ ○
Wa-la 'antum 'abiduna ma a'budu	وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ○
Wa-La 'ana 'abidum ma 'abadtum	وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ○
Wa-La 'antum 'abiduna ma a'budu	وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ○
Lakum deenukum wa lia deen.	لَكُمْ دِينُكُمْ وَلِيَ دِينِ ○

Meaning :

1. Say, (O Prophet) O, disbelievers!

2. I do not worship any one whom you worship.
3. You do not worship whom I worship.
4. And I do not worship whom you worship.
5. You will not worship whom I worship.
6. Your religion is to you, and my religion is to me.

Exercise

Subjective questions:

1. Al-Quran is whose messages? How many are the goals of reciting the Quran and what are they?
2. How many things you will learn if you recite the Quran understanding the meaning? Make a list of those benefits.
3. What do you mean by tajvid? Mention what benefits do you get by reciting the Quran with correct pronunciation.
4. What do you mean by Makhraj? How many makhraj are there? Write any two of them with examples.
5. Write a list of the names of the places of pronunciation of the Arabic letters.
6. Make a list of the letters which are pronounced from the throat.
7. Make a list of the letters which are pronounced by the help of the tongue.

8. What is 'waqf'? What is its purpose? Who was the first person to use these signs?
9. Draw the signs of waqfe tamm, Lazim and mutlaq.
10. What is gunnah? How many letters of gunnah are there and what are they?
11. Write the meaning of surah Al Feel.
12. Write surah Al-Kawthar in Arabic.
13. Write the meaning of surah Al-Kawthar in Bangla.
14. Write the meaning of surah Al-Ma'uoon.

Objective Questions:

Give tick mark (✓) on the right answer:

1. The letters which are pronounced from the middle of the throat-

- | | |
|-----------|-----------|
| (a) ه — ع | (b) خ — غ |
| (c) ح — ع | (d) ق |

2. What letters are pronounced from the last end of the throat tube-

- | | |
|---------------|-----------|
| (a) ح — ع | (b) خ — غ |
| (c) ج — ش — ي | (d) ه — ع |

3. What letters are pronounced by the first portion of the tongue touching the upper jaw-

- | | |
|-------|-------|
| (a) ل | (b) ك |
| (c) ن | (d) ض |

4. The pronunciation which comes when the tongues frontal edge touches the upper portion of the lower two teeth-

(a) ت-د-ط

(b) ف

(c) ه-ء

(d) ص-س-ز

5. The pronunciation which comes when the last end of the tongue touches the palate-

(a) ه-ء

(b) ق

(c) غ-خ

(d) ك

6. Letters that are pronounced touching the middle of the tongue with the upper palate-

(a) ج-ش-ی

(b) ر

(c) ت-د-ط

(d) ص-س-ز

7. Letters which are pronounced with frontal edge of the tongue being touched with the lower end of the upper teeth-

(a) ظ-ذ-ث

(b) ن

(c) ص-س-ز

(d) ت-د-ط

8. Who is the protector of the Holy Quran?

(a) angels

(b) Allah

(c) prophet or messengers

(d) man

9. Where is the Quran kept preserved?

- (a) On the earth
- (b) In the sky
- (c) lauh mahfuz
- (d) the open space of the sky

10. How many are the purposes of the recitation of the Quran?

- (a) 5
- (b) 4
- (c) 3
- (d) 2

11. The rule of the recitation of the Holy Quran correctly, is called:

- (a) bangla grammar
- (b) Tajbid
- (c) grammar
- (d) Kitab

12. The place of the pronunciation of Arabic letter is called :

- (a) tajbid
- (b) makhraj
- (c) waqf
- (d) gunnah

13. How many are the places of the pronunciation of Arabic letters?

- (a) 18
- (b) 17
- (c) 16
- (d) 19

Chapter-5

Life Sketch

Allah, the Merciful has created man on earth. Man is the Ashraful Makhluqat or the best of all creations. Allah has created man on earth as His representative with much affection. He wants man to live on earth in the way of truth and beauty, to live peacefully. But how would they live on earth in peace? Which path would they tread on? What work would they do?

To inform man all about these Allah has sent on earth many great men. They are the Prophet and Messengers of Allah. They are our teachers. They taught us that Allah is One and second to none. He has no partner. They taught men the rule off formal performances (by which we can show and prove our obedience to Him). They also taught the way of leading life on earth.

In the holy Quran, the names of 25 prophets have been mentioned. We shall come know the life sketches of some of them in this chapter.

Hazrat Adam (As)

Hazrat Adam (As) is the first man and first prophet on earth. Allah said to the angels: "I want to create khaleefa (representative) in the world. The angels said: "Oh Lord! Will you create somebody on earth who would create chaos and shed blood? Whereas it is we who are always glorifying your

Holiness and Greatness? Allah said : "I know what you know not". Allah created Adam (As) with a noble goal. And the goal is Allah created Adam (As) with a noble goal. And the goal is to worship Allah and to establish His rules and regulations in the world Allah, the Great made first a shape of the body of Adam (As) with clay. Then He inserted soul (rooh) in it and named him Adam (As).

Allah bestowed upon Adam (As) much wisdom and knowledge. He bestowed him the highest position among all the living creatures.

Allah showed the angels many things and then asked them the names of these things. The angels could not say. Then He asked Adam (As) about them. Then Adam (As) told the names of all those things immediately.

Then Allah said to the angels : "Adam is superior to you. So, you all prostrate before him as a mark of respect ". All of them bowed down head in his honour, except Iblees. He did not prostrate Adam (As) and did not show respect to him. Rather he said boastfully: " Adam is made with clay and I am made of fire, so I am superior to Adam."

Allah does not like any boastful person; He became displeased with Iblees and ousted him from heaven (Jannat). Then Iblees turned to be cursed Saitan.

Allah placed Adam (As) in the heaven. He arranged for him all sorts of food and drinks, fruits and all sorts of comfort. But Adam (As) was alone in the heaven. He was not feeling well.

So, Allah created Hawa (As) to remove his loneliness. Hazrat Hawa (As) became the first woman on earth.

Then Allah said, "You live in heaven, eat and drink whatever you like. But be ware of this tree, do not go near this tree or you will suffer a lot".

Hazrat Adam (As) and Hazrat Hawa (As) went on living in heaven happily obeying the orders of Allah. But Iblees could not tolerate such heavenly comfort of Adam (As) & Hawa (As) so, he started thinking how to cause harm to them. At last One day he made Hazrat Adam (As) and Hazrat Hawa (As) forgetful about Allah's order by playing a trick. They went to that forbidden tree and ate fruits.

Allah was displeased with them for disobeying Allah's order. He expelled them from the heaven to the earth.

Realizing the mistake done by them Hazrat Adam (As) and Hazrat Hawa (As), both repented a lot. They prayed to Allah for forgiveness. At last Allah forgave them, accepted their penitence.

At the time of departure of Hazrat Adam (As) and Hazrat Hawa (As) Allah told them: " Iblees is your perpetual enemy. He will always make plan to harm you; he will throw you into danger and deceive you. So, be ware of his deception and conspiracy. I will send all my rules and regulations to you. You must obey those instructions. Thus you would be able to live again in heaven peacefully."

After that Adam (As) and Hawa (As) started their new life on

earth. They gave birth to a host of descendants. The earth started to be full with mankind. Thus started the journey of mankind.

Hazrat Adam (As) taught his children the Islamic way of life. He told them: " Allah is the Creator of the whole universe. He is One and Second to none. He has no partner. You will worship Him only . Seek only His help in all affairs. Bow down your head only to Him . Thus you will get peace in the life here and in reward you will get Jannat in the hereafter. On the other hand, in case of violation of His orders, there shall be sorrow in this world and in the life hereafter you will be punished severely.

Now, let us make a list of the teachings of Adam (As) that he had given to his children.

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	

Hazrat Nooh (As)

We know, a great long period passed after the demise of Adam (As), by this time the population increased many times on earth.

On the other hand, being deceived by the devil, men forgot the instructions of Allah. Gradually they got involved in all kinds of vices and misdeeds. They went on creating disturbance and chaos on the earth. Not only that, they started worshipping many other objects of creations forgetting to worship Allah alone. Some started worshipping various idols. Some started to worshipping sun, moon and stars. Some started worshipping, trees, rivers, hills, mountains, animals, and beasts of various kinds. And some became involved to satisfy their own inclination.

Under the circumstances Allah started sending prophets and messengers to show the right and straight path to the people who went astray. Nooh (As) was one of such of prophets sent by Allah. He went on inviting people to the way of Allah (deen) for long nine hundred and fifty years continuously.

He said: "Believe in Allah and fear Him. Give up worshipping idols and worship Him only. Do the good and refrain from doing the evil? Seek bounty and blessings of Allah. Believe in the life hereafter.

During this long time only forty men and forty women accepted the faith in Allah. And they returned back to the way of Allah. The rest of the people did not pay any importance to his preaching. They remained unbelievers. They continued to laugh

at him, jest him. They continue to give him troubles in many ways.

At last he became disheartened after continuing this state for a long period, He prayed to Allah saying : O my Lord! The people of my tribe are not coming back to your path in spite of my preaching so diligently; rather they are going afar from you. You destroy them.

Allah lets Nooh (As) to know that within a short period Allah's doom will befall upon them. Soon there would be devastating cyclone and great flood. Allah advised Nooh (As) to keep ready a ship to escape His punishment. Moreover, Allah said to him that he should take his followers on board the ship as soon as there is a hint of such oncoming punishment at this order of Allah Nooh (As) built a large ship. He explained to his people, that the punishment of Allah is coming for not obeying him. Despite such warning people did not come to the right way. Rather they began laughing at him and jesting to Nooh (As) all the more.

One day truly the sign of flood appeared. Water started to gush out from the ground. Violent rain and storm started. Nooh (A) took on board the ship all the believers and all kinds of animals in pairs. He said to the believers, "Get into the boat in the name of Allah". It will go on and stop with name of Allah(As). Before the ship started he recited:

بِسْمِ اللَّهِ مَجْرَهَا وَ مُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

Bismillahi majreha wa mursaha, inna Rabbi Lagafurur Rahim.

Meaning : "It will move on with name of Allah and it also will stop with the name of Allah. My Lord is the Forgiving and the Merciful."

The incessant rain continued for forty days. Water also kept on coming out of the ground with great speed. The earth went under floodwater. All the disbelievers perished drowning.

Hazrat Nooh (As) had one son, named kena'n. He also died drowning for disobeying the biddings of Allah and the prophets.

Hazrat Nooh (As) prayed to Allah to stop the flood. After forty days the flood stopped and the water started receding. The ship of Hazrat Nooh (As) stopped on the mountain Judi. Hazrat Nooh (As) got down from the ship with all his followers and the animals. Again the earth became habitable with greenery as it was before. The human life started anew. Hazrat Nooh (As) devoted himself with full vigour for preaching Allah's religion again.

After the flood Hazrat Nooh (A) cultivated earth again as did Hazrat Adam (As). This is why Nooh (As) is regarded as the second Adam.

Hazrat Nooh (As) was totally devoted to preaching the truth and the righteousness. He never stopped to doing his missionary campaign in spite of many obstacles.

Similar sufferings and tortures also may come in our life too if we go on doing the same job preaching of truth and justice. In such conditions we should forbear and remain steadfast on Allah's way.

Hazrat Ibrahim (As)

Through out the ages Allah continued to send prophets and messengers to guide people who went astray to the right path. One of them was Hazrat Ibrahim (As). He is well known and respected to the Muslims, the Jews and the Christians equally.

Many prophets and messengers were born in the descendants of Ibrahim (As). Hazrat Musa (As), Hazrat Isa (As) and Hazrat Muhammad (Sm) all were born in his clan.

Hazrat Ibrahim (As) was born in East Iraq few thousand years ago. At that time men of the whole world were engaged in worshipping the sun, the moon, the gods and goddesses the idols, and some animate and inanimate objects, forgetting Allah. They were fallen from right path.

They used to go to the astrologers to know the good and bad of their fate. They had enormous faith on the astrologers. Those astrologers used to deceive people by saying about some unknown and obscure things.

The priests would perform the worship on behalf of others. The group of priests had some secret communion with the contemporary kings and emperors. Both of these sects: the kings and the emperors and the priests would co-operate with each other for to make common people their obedient servant through deception. The priests would say to the people: the kings and emperors are the arbiter of man's fate. They have got all power to do what ever they like with life and property of the subjects. By saying this they used to get worship from them.

Hazrat Ibrahim (A) was born in an environment, which was full of superstitions. He was born in a clan of professional priests. Though he was born in such a priest family he used to think: "Who is my Lord? Who is my Creator? What is the purpose of the Creator in creating me?"

When the darkness of night enveloped him he said seeing a star "This is my Lord". But when it set, then he said: "I do not like things that set."

And when he saw the moon rising with all its radiance, he said : "This is my Lord." But when it also set, he said: "Unless my Lord guides me the right path I shall be one of those who had gone astray."

And when he saw the sun rising gloriously he said: "This is my Lord, this is the best." And when it also set he exclaimed: Oh my people! I have no relationship with those people who associate Allah with others. (surah Al-an'am V-76-78). He said further:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

meaning : Verily, I have turned my face uprightly towards Him, who has created the skies and the earth and I am not one of the idolaters. (surah Al-an'am, V-79)

After the proclamation of the Oneness of Allah Ibrahim (As) became engulfed by all sorts of adversities. His priest father Azar himself said: - "Ibrahim, I will forsake you, oust you from the house and nowhere you would get the slightest shelter. " The ruler of the country also went against him. In spite of that

Ibrahim (As) did not become the least worried, nor afraid. He gallantly said to his father and the king Namrud, "I have brought belief in Allah, I would only abide by His rules.

" Eventually the imperial decree announced: The rebel Ibrahim would be killed by burning alive. Ibrahim did not become the least worried. Because he was a Muslim, believing in Allah alone. And never a Muslim fears any body else except Allah.

The tyrant king Namrud ordered to make a fire-pit. Then Ibrahim (As) was thrown into that dreadful fire-pit. Just at that very moment (of throwing) Allah commanded the fire:

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

(Ya naru kuni bardanwa salaman 'ala ibrahim)

Meaning : O fire! Be cold and comfortable for Ibrahim. (Surah Yusuf, V-69).

By the command of Allah instantly the fire became cold and comfortable. Hazrat Ibrahim (As) got no harm at all. Safe and sound he came out from fire. He again continued to call people to the path of Allah. But still nobody paid any heed to his words. Rather they reinforced their oppression. Under the circumstances he left his birth land and relatives and he visited (hizrat) Syria, Egypt, Palestine and other countries. This time also he faced multifarious types of troubles. Still he did not stop preaching the religion of Allah.

When he was 86 years old and despaired of getting children, he prayed to Allah for child. Allah granted his prayer and bestowed



Picture: Safa & Marwa

him with children.

Hazrat Ismaeel was born in the womb of Hazrat Hajera (As) wife of Hazrat Ibrahim (As). A few days after the birth of Ismaeel (As) Allah ordered Ibrahim to carry the mother and the son to Makka and leave them there. Hazrat Ibrahim obeyed the order of Allah properly. He took them there and left them there.

By the grace of Almighty Allah water gushed out from the desert of Makka at the hitting by the child Ismaeel's heel. Thus the famous well of Zamzam created. Getting the news of water people from all around rushed to it in groups and there grew up a human habitation. Now and then Hazrat Ibrahim (As) would come and inquired about them.

Allah tested Ibrahim (As) in many ways. During this the well-known incident of the sacrifice of Ismaeel (As) took place.

Then Ibrahim (As) engaged Ismaeel (As) in preaching the religion in Makka. Later on both father and the son rebuilt the ka'ba (Baitullah), the centre of Islam, in this very place.

After the construction of ka'bah Hajrat Ibrahim (Aa) invited all the people of the world to perform pilgrimage (Hajj) there. His call was universal and for all ages to come. During Hajj season of every year people from all corners go to Holy Makka to perform Hajj. The sound rises in chorus there: "**Labbaik Allahumma Labbaik,**

O Allah, we are present at your court". The heaven and earth re-vibrates with such utterances of millions of people.

Hazrat Ibrahim (As) was Allah's beloved servant and messenger. His title was "Khalilullah". It means intimate friend of Allah. Our beloved prophet sayidul mursaleen Hazrat Muhammad (Sm) was descendant of Hazrat Ibrahim (As).

We shall accept the ideology of life of Hazrat Ibrahim (As) and mould ourselves to be the beloved servants of Allah.

Hazrat Dawud (As)

Another special prophet was Hazrat Dawud (As). He was both renowned Prophet and king. Allah declared in the Quran :

اَتَهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَ عَلَّمَهُ مِمَّا يَشَاءُ

Atahullahul mulka wal hikmata wa'allamahu mimma yashawu."

Meaning : Allah gave him empire and wisdom and taught him whatever He wished.

Further He said in the Holy Quran :

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

(Ya Dawuda Inna ja'alnaka Khaleefatan fil ardi).

Meaning: "O Dawud!, Certainly I, have made you representative on earth."

The renowned kitab (divine book) Zabur was revealed to great

prophet Dawud (As), Allah Said :

وَاتَيْنَا دَاوُدَ زَبُورًا

Wa ataina Dawuda Zabura

Meaning : I, have bestowed Zabur on Dawud (As)'

In spite of being a powerful king he was very much righteous. The people would always get justice from him. His judicial system was unbiased and free from any defect.

He was a person of great bravery and heroism. He defeated and killed the rebel and the tyrant ruler Jalut by his heroism, bravery and war strategy. He saved the people from his oppression.

Most of the time Hazrat Dawud (As) used to engage himself in ibadat of Allah. Prophet Muhammad (Sm) said : "The night time's of salat of Dawud (As) was the dearest salat to Allah. And fasting of Dawud (As) every alternate day was dearest fasting to Allah." He would have little sleep in the night. Most of the time he would weep while remaining in Sijda (prostration).

Hazrat Dawud (As) was a great humanitarian. He would come out in disguise and roam about the city to see the condition of the subjects with his own eyes. He would pay visit to the commoners. He would ask them "What type of person Dawud is?" Every one's answer had always been : "Dawud (As) is a dear servant of Allah. He is an upright emperor."

He used to make iron-armours by melting iron and sell in the market. The money he earned he would divide that into three

portions. He himself would take 1/3 for himself and for the maintenance of his family, 1/3 he would give away to the poor and destitute and would keep 1/3 reserved for charity-works in future.

Allah endowed Dawud (As) with an inexhaustible bounty. In addition to his physical beauty Allah graced him with sweet voice. He used to recite kitab Zabur with his sweet voice. Hearing his recitation the birds of the woods would come down on the ground and ardently listen to it. Even the fishes of the sea would come out from water and would hear his recitation attentively. Like other great prophets he also possessed the special power of mu'jiza (miracle) gifted by Allah; such as he and his son Hazrat Sulaiman (As) would understand the language of the birds. They could talk to the birds. Hazrat Dawud was alive till he was 70 years old.

Let us be hard-working like Dawud (As). We shall establish justice in the society.

Hazrat Isa (As)

Allah sent on earth innumerable great men in different ages to show the derailed people the right path. They are our guides. We know them as prophets and messengers of Allah.

Allah sent His divine books of guidance to some of them to bring back the misguided men to the right path. Messengers who were given the divine books are called Rasul. Hazrat Isa(A) was one of these Rasuls.

Hazrat Isa (As) was born at Bethelhem in Palestine. He was born from the womb of his mother by the grace of Allah in an abnormal way as an exceptional case. He was born without any father. His mother was Marium (As), the daughter of Imran, a noble, chaste and virtuous woman.

Allah is the possessor of infinite power. No created being can comprehend his boundless power. He has proclaimed in the Quran: **يَخْلُقُ مَا يَشَاءُ** (Yakhluqu ma yashawu)

Meaning : "He creates whatever He intends".

In that way Allah created him as He created Hazrat Adam (As) and Hazrat Hawa (As) without any parents.

While a child in the cradle Isa (As) was gifted with supernatural power of speech by the grace of Almighty Allah. He honoured him by giving Isa (As) some super natural power in some matters. He was given the power to bring back a dead person to life, bringing back sight to a born blind person, curing patients suffering from leprosy etc.

Allah the Great, revealed Injil, the famous divine book to him. He called his nation to submit to One Allah.

He invited them to refrain from all sorts of acts of association of partners to Allah. But the Jews became his dead enemies when they found his teachings were hampering their interests and preventing them from corrupt practices. They started giving troubles to him from all sides. Even they conspired heinously to murder him. One day they closed him inside his house. Then

they sent a person inside his room to slay him. But that person did not find him out. Allah saved him by His infinite power and took him up to the heaven alive.

At that very moment, the appearance of that person turned with the image of Hazrat Isa (As) by Allah's command. Failing in his attempt to murder when he came out of the room, his companions (the Jews) took him to be Hazrat Isa (As) himself and killed him by crucifixion.

Allah has narrated the story in the Quran in the following words:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ سُبُّهُ لَهُمْ (ط) وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ (ط) مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ • وَمَا قَتَلُوهُ يَقِينًا • بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ.

Meaning : They did not slay him, nor did they crucify him, rather they fell in an illusion. Those who differed about him, surely they were in doubt. They have no knowledge at all about him, except pursuing a conjecture. And it is definite that they could not kill him, Rather Allah uplifted him towards His own self (Surah an-Nisa-157-158).

He would come again on earth before the day of doom in the last stage of the world. This time he would stay on earth for forty years. He would kill Dajjal, who falsely claimed to be Allah. He would establish Allah's rule of justice, and peace on earth. This time Isa (A) would preach as a follower of Hazrat Muhammad (Sm). After that, he will meet a natural death. His body would be buried beside the grave of the Prophet

Muhammad (Sm.).

Hazrat Isa passed his whole life in preaching the Oneness of Allah. He did never run after his own comfort or happiness. Rather, he always struggled for bringing men from idolatry, lawlessness and evil ways and leading men towards righteous and virtuous path. His continuous efforts were aimed at turning the common people as to be pure servants of Allah. But, it is a matter of great regret that his own people, the Christians made him Allah's son and turning from his way they became involved openly in shirk (or making sharer in Allah's power). Where as Allah, the Almighty Creator, created Hazrat Adam and Hazrat Hawa, without parents. Similarly creating Isa (A) without father was not a different job for Almighty Allah. So, there is no logic to say that he is Allah's son.

Let Allah keep us free from the influence of idolatry and all kinds of shirk so that we may execute in our daily life the ideals of Hazrat Isa (A) and other Rasuls and messengers.

Life of the great Prophet Hazrat Muhammad (Sm.)

It happened about one thousand and four hundred years ago. Condition of the world of those days was not like that of today. The world was quite different in those days. There were no mechanized vehicles such as motorcars, railways, steamers, launches etc. One needed several months to travel from one country to another. There were no mill-factories, printing presses, printed books, papers, magazines etc. at that time. Even

there were not any scientific equipments like computers, telephones etc.

There is a country named Arabia, far away to the west from our country. Its geographical, social, economical and political condition was very miserable and deplorable. The lands were all sandy. Wherever it is looked upon nothing but ocean of sand could be seen. There were no trees, nor any green fields. Nor was there any school or maktab. No educational facilities were there.

In Arabia people used to be engaged in murderous activities, looting, fighting, snatching away other's belongings, enmity, robbery etc. in an unhindered way. There was no security of life. There was nothing of law and Justice. Drinking wine, taking interest, gambling and other vices were their usual affairs of life.

In this personal life there was no difference between Halal (permissible) and Haram (prohibited), between true and false or right and wrong. They did not show respect to the law and order. There were no misdeeds, which they did not do. They were absorbed in Shirk (accepting partner to Allah). In history, this period is called Ayyam-e-Jahiliyyat. It means the period of ignorance.

Our beloved Prophet (sm) was born in such an age, and in such a vulnerable condition of the society as a saviour of mankind and guide to the light and truth. He was the best of all Prophets and the best man among all human beings. He was born in the clan of Quraish, respectable tribe of Arabia. His father's name

was Hazrat Abdullah. He died before the birth of Muhammad (Sm.). His mother's name was Hazrat Amina. She died when the age of the beloved Prophet (Sm.) was six only. His grandfather Abdul Muttalib also died when he was eight. Losing the affection of parents and grandfather he was brought up at the house of his uncle Abu Talib.

According to the custom of Arabia, Muhammad (Sm.) was sent to his foster-mother Halima in his very childhood for rearing and for learning pure Arabic in a calm and quiet environment. Halima was from the clan of Banu Sa'adia. Childhood and boyhood of Muhammad (Sm.) were very good, pure and ideal.

In his youth he gave attention to the trade and commerce. Though he had to mix with all of his neighbouring barbaric Arab people, yet he was always quite different from them. His behaviour was very good and his character was pleasant. He did never tell lies, nor did he do any misbehave with others, nor he used any harsh language with anybody.

The great Prophet was very much trustworthy. He would treat other's money and wealth as kept in his custody. The inhabitants of whole Arabia were pleased and charmed at his incomparably amiable behaviour. They used to call him "Al-Ameen". 'Al-Ameen' means trustworthy.

Hazrat Muhammad (Sm.) formed a youth organization, named "Hilf-ul-Fuzul". He tried his best to protect property and honour of the people of the society and to save them from injustice prevailing in the society and he served the mankind.

The great Prophet (Sm.) became very sad seeing his nation

involved in quarrel, fighting, looting, murdering etc. At wartime he tried his level best for peace. His soft heart filled with grief due to the sufferings of the people. He would help the orphans and the widows. He would feed the hungry and the destitute. He would never cause any pain to any body, Rather he courted sufferings himself at the sufferings of others. He, in his heart, felt deep disliking and contempt against idol worship. The words, "Allahu Ahadun, La Sharika Lahu, Allah is One, He has no partner"- would spring out from the core of his heart spontaneously.

From the very boyhood the great Prophet (Sm.) would deeply feel sorry to see the sufferings of the people of the society.



The cave of Hira. Here Prophet (Sm.)
used to have meditation.

He used to think how the grievance of men could be removed. With the passing of the days his thinking grew more. When he was about forty years old he became more and more restless. At last he went on

meditation in a solitary place, in the cave of Hira, 3 miles away

from Makka.

By then the Prophet (Sm.) reached the age of forty. It was the night of Qadar in the month of Ramadan. The beloved prophet (Sm.) was in deep meditation in the cave of Hira. There was complete silence all around. Suddenly the dark cave became full of light. The angel Jibraeel (A) came to him on behalf of Allah with 'Ohi', the holy message of Allah. He said to Allah's beloved Prophet (Sm.): **اقْرَأْ** (Iqra) Read! Angel Jibraeel pronounced the first five verses of surah Alaq. Prophet Muhammad (Sm.) also pronounced with him. Those five verses are as follows:

Iqra bismi rabbikallazi khalaq	○ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
Khalaqal insana min 'alaq	○ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
Iqra wa rabbukal akram	○ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ
Allazi 'allama bil qalam	○ الَّذِي عَلَّمَ بِالْقَلَمِ
Allamal insana ma lam ya'alam	○ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning:

1. Read in the name of your Lord, who created.
2. He created man from alaq (clot).
3. Read, your Lord is the Glorious.
4. Who teaches by the pen.
5. He taught man what he did not know.

Angel Jibraeel (As) informed him the good news about his

Prophet hood. He said: "O Muhammad (Sm.), you are Allah's Rasul (messenger). From that time on the Quran, the charter of salvation, the guidebook of mankind started to be revealed on him.

There after, at Allah's command the Prophet (Sm.) started to call people to Islam, the ever beautiful, the ever lasting, the complete code of life of mankind.

He said: Everybody has to obey Allah alone. He is One and He has no partner. He also said: "Leave the way of sin and false hood and follow the way of truth. Serve the helpless. Your falsely made gods and goddesses have no power. They have no power to do any good or bad to anybody. Allah is the owner of the moon, the sun and of all the stars and planets. Only He is your sustainer. Only He has got the power to give life and death. So, obey Him only.

Again he said: Stealing, robbery, snatching away of others goods, gambling, and adultery, deceiving, all these are acts of sins. Therefore, give up all these bad practice. Speak the truth and walk on the path of truth. Do justice. Don't kill anybody unlawfully. Do not grab anybody's wealth illegally. Come back to the path of truth and fairness. All of you are brothers to one another.

The Prophet (Sm.) also made them understand that this life is not the end. There is another life after death. That is the eternal life. All have to be present before Allah in that life and give accounts of their works in this world. People, who would obey Allah and His rasul and do the virtuous deeds, would get

salvation and will go to Jannat, the place of eternal bliss. And people, who would disobey Allah and His rasul, will go to Jahannam. Jahannam is the place of indescribable sufferings.

Now, let us make a list of the teachings of the Prophet (Sm.).

At first Hazrat Khadija (R) responded to the call of the Prophet (Sm.). Then Hazrat Abu Bakar (R) accepted Islam. Later on, many people gradually took shelter under the peaceful shade of Islam. But, the chiefs of the Quraish did not embrace Islam. They feared to lose their Leadership if they would accept Islam. So, they started making deep conspiracies and continued to oppress the Prophet (Sm.) and his small number of followers. But nothing could stop the Prophet's preaching of Islam. Rather his mission went on spreading day by day. Thus passed thirteen years.

By that time some people came from Madina and accepted Islam. They requested the Prophet (Sm.) to emigrate to Madina with the hope that they would get him very near. Prophet (Sm.) accepted their invitation. On the other hand the oppression of the Quraish increased more and more. The Prophet (Sm.) permitted the Muslims to emigrate to Madina. Getting his

permission the Muslims left Makka for Madina leaving all their belongings behind.

In the mean time the Quraish leaders conspired to kill the Prophet (sm). With this end in view they surrounded the Prophet's house at the dead of night fully armed. Allah informed the prophet of all intrigues through His angels. He also commanded him to emigrate from Makka as early as possible. This emigration or hijrat means leaving one's homeland for any right cause.

Hazrat Abu Bakar (R) accompanied the Prophet (Sm) at the time of his hijrat. They took shelter in the cave 'Thaur' as the Quraish pursued them. After many troubles and hindrances they reached Madina on 24th September, 622 A.D.



Zabal-e-Thaur. The Prophet (Sm.) stayed here for three days at the time of hijrat. Hazrat Abu Bakar (R) was with

The occurrence of hijrat is an important event in the history of Islam. Islam got new speed and new energy.

The People, who emigrated from Makka to Madina, are called Muhajirs. Muhajir means a person who does hijrat meaning who emigrates. The people who sheltered the Muhajir (emigrated people) are called Ansar. Ansar means helpers.

After the hijrat the Prophet (Sm.) established an Islamic society at Madina. He formed a nice Islamic society according to the rules and regulations, given by Allah. Peace and welfare prevailed in this society. The glory of Islam spread up gradually day by day.

On the other hand the unbelievers and idolaters became envious in their hearts seeing the glorious day of Islam. They made a plan of war to hinder the progress of Muslim power forever totally. With this end they started to attack Madina with a huge army.

There is a wide field, named Badr, southernly seventy miles away from Madina. The two forces met face to face in this field. On one side there was the Quraish army. The number of the Quraish army was one thousand, which was equipped with all sorts of fatal weapons and necessities of warfare, such as camels, horses, arrows and bows and enormous quantity of food materials. On the other hand the number of the Muslim crusading army was only three hundred and thirteen. This negligible army of the Muslims had no mentionable weapons. But this army was full of indomitable courage and valour due to their firm faith on Allah. They fought gallantly against the Quraish troops. Eventually the Muslims became victorious. Victory is certain in spite of shortage of weapons, if there is

firmness in the way of Allah and determination to walk on the right path. This was proved in the battle of Badr.

The Quraish army was badly defeated in the battle of Badr. Still they did not become disheartened, rather they continued to attack the Muslims repeatedly. Among these attacks the battle of Uhud and that of Trenches were terrible.



The mountain Uhud- where the battle occurred, 70 Muslim warriors became martyred. The Prophet (Sm.) lost his two teeth.

The aim of the unbelievers was to totally destroy the Muslims and Islam. But Allah wished Islam to be victorious in the world. He frustrated all the evil designs and conspiracy of the unbelievers. The strength and power of the Muslims increased manifold day by day.

with dawat (invitation) of Islam to many rulers of many countries.

It's the 8th year of Hijri. The Prophet (Sm.) started for Makka with a huge gathering of ten thousand crusaders. The unbelievers of Makka did not dare to face and fight them. The Prophet (Sm.) captured Makka through a bloodless battle.

People, who ceaselessly tortured the Prophet (Sm.) for long thirteen years and conspired to kill him and forced him to finally leave Makka, his dear homeland, apprehended severe punishment to them. But the kind Prophet (sm.) took no revenge against them. Rather, he openly declared:

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ "I have no complain against you."

He forgave them all. All the Quraish people became overwhelmed with his generosity. Finding the kindness and benevolence of the Prophet (Sm.) the people of Makka took shelter in the cool shade of Islam in large groups. Thus the establishment of Islamic state came to reality. With this the Islamic social order got started.

In the 10th hijri year the Prophet (Sm.) in accompany of his followers started for Hajj (the holy pilgrimage). The Muslims from all around gathered in the wide field of Arafat. The Prophet (Sm.) performed Hajj in the house of Ka'ba with more than one lac followers. The sermon, the Prophet (Sm.) delivered on this day is known in the history of Islam as the 'Fare-well-Hajj-address' of the Prophet (Sm.). In this address, addressing the huge gathering, he said:

1. All Muslims are brothers to one another.
2. The life and property of all Muslims are sacred and honourable to one another.
3. Always behave well with all of your sub-ordinates, feed them what you eat, clothe them what you wear. Never forget that they are men like you.
4. Never should you punish one for any other's offence.
5. The debt must be re-paid.
6. The women have the same rights on men as men have on women.
7. Interests of all kinds are Haram (prohibited).



The Picture shows the view of the vast field of Arafat where the Prophet (Sm.) delivered his fare-well-Hajj-address: This mountain is famous as Zabal-e-Rahmat.

The Prophet (Sm.) said much more valuable words in his fare-well Hajj address. Concluding the sermon the Prophet (Sm.) said: Good bye ! My fellows, good-bye!

Allah sent the Prophet (Sm.) on earth so that the call of Islam

reached to all and to establish Islam. The Prophet (Sm.) was completely successful in his mission. The Prophet (sm.) fell ill, a few months after returning from this fare well pilgrimage. The illness increased gradually.

At last the greatest Messenger of Allah, the dearest human on earth, our beloved Prophet (Sm.) died on the 12th Rabiul Awwal, in the eleventh Hijri year .

He was buried at one side of the Prophet's masjid (Masjid-e-Nabbi). Even till today the hajj pilgrims go to Madina to visit the holy shrine of the Prophet (sm.) and to pray for his departed soul.

Our beloved Prophet (Sm.) was the man of the highest qualities and the noblest character. In kindness, in contributions, in benevolence, in magnanimity, he is the ideal of all people of all ages. The path of life, showed by him is the path of peace. His path is the path of salvation and welfare.

Allah says: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Laqad Kana Lakum fee rasulillahi wuswatun hasanatun."

Meaning : "The best ideals for you the life of Muhammad (Sm.), the Messenger of Allah."

So we should follow him at every moment, in every act and deed, in all rules and customs and in all our movements.

The prophet left two most precious treasures for mankind. These are: the holy Quran and the ideals of his way of life. No body would ever be misguided if he continues to follow these

two.

We are the follower of the Prophet (sm). We should follow his ideas throughout our whole life. Let the most Merciful Allah enable us to have that ability. Ameen.

Exercise

Subjective Questions:

1. What is name of the first man and the first Prophet? Give a brief description of him.
2. Why did Allah expel Adam (As) and Hawa (As) from Jannat? What did He say to them when expelling them out?
3. What did Adam (As) teach his children?
4. Make a list of the offences that the contemporary people of Nooh (As) committed?
5. What did Nooh (As) teach the people?
6. What was the punishment, which befell during the period of

Nooh (As) and why? Why did it come? Narrate the incident briefly.

7. What did the people do during the period of Ibrahim (As)?
8. How would the kings and the priests co-operate and help each other at the time of Hazrat Ibrahim (As)?
9. What did Ibrahim (As) think and declare when he attained adulthood?
10. What were the dangers and punishments that befell upon Ibrahim (As) when he declared the truth?
11. Which were the countries that he traveled, leaving his own country and what did he think around day and night?
12. Whom did Ibrahim (As) engage in Jordan, Palestine and in Makka to work for religion?
13. What did Allah say about Dawud (As)?
14. Write down What you know about the prayer of Hazrat Dawud (As)?
15. How was the judgement of Dawud (As)? How did he earn his livelihood?
16. Discuss about the recitation of the holy revealed book by Dawud (As).
17. Where was Isa (As) born? And how was he born? Write down?
18. Write about what you know regarding the death of Isa (As).

19. Write what you know about Isa (As)'s return to earth?
20. What were the thoughts of Isa (As)? Write down.
21. What was the condition of Arabia during the birth of Prophet Muhammad (Sm.)?
22. What did Prophet Muhammad (Sm.) teach men?
23. What is Hijrat? Where did Muhammad emigrate and why?
24. Narrate the battle of Badr.
25. Give a description of the victory of Makka.
26. Write the last sermon of the Prophet (Sm.) during his Farewell Hajj.

Objective Question:

Give tick (✓) Mark on the right answer

1. How many people responded to the call of Nooh (As) and accepted the way of Allah?

- | | |
|--------|--------|
| (a) 60 | (b) 80 |
| (c) 70 | (d) 90 |

2. To whom did Nooh (As) complain on being oppressed?

- | | |
|--------------|------------------|
| (a) to Allah | (b) to the saint |
|--------------|------------------|

- (c) Hazrat Muhammad (Sm.) (d) Hazrat Isa (As)

9. In how many parts did Dawud (As) divide his wealth?

- (a) In 2 parts (b) In 3 parts
(c) In 4 parts (d) In 5 parts

10. Where was Hazrat Isa (As) born?

- (a) In Palestine (b) In Iraq
(c) In Yaman (d) In Makka

11. What was the name of Hazrat Isa's mother?

- (a) Hazrat Ayesha (R) (b) Hazrat Fatima (R)
(c) Hazrat Maryam (As) (d) Hazrat Khadija (R)

Hamd: In Praise of Allah

This beautiful flower and sweet water of rivers
All these are your kind offerings to us
This earthen basket full of green grains
All these are your kind offerings to us.
You have blessed us with many precious gifts,
Brothers, sons, relatives (kiths & kins)
You give us food, when we are hungry
No matter, whether we accept or not
These are all your bounty.
Oh Allah, we disobey you in every step,
But you keep us alive by giving us light & air.
You have sent us the best Prophet.
To help us to pass over the Judgment Day
So that we don't forget the right way
You have sent to us the verses of the Holy
All these are your blessings to us:

